

Catalogue of the  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

---

VOLUME XV  
(ARABIC MSS.)

---

HISTORY

GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA  
ARCHÆOLOGICAL  
LIBRARY

---

ACCESSION NO. **14507**

CALL No. **091.4927/O.P.L-B**

D.G.A. 79



2. 12/19







~~A - N~~  
~~8186~~

Catalogue  
OF THE  
Arabic and Persian Manuscripts.  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

14507

VOLUME XV  
(ARABIC MSS.)

HISTORY



*Prepared by*  
MAULAVI MUINUDDIN NADWI

091.4927  
O.P.L.B.



Ref 091.49155  
O.P.L.B.

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA  
BY THE BAPTIST MISSION PRESS, CALCUTTA  
AND  
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,  
BIHAR AND ORISSA, PATNA  
1929

CENTRAL ARCHAEOLOGICAL  
LIBRARY, NEW DELHI

Acc. No. 14577  
Date 23/5/41  
Call No. 491.49.17/2 P. L. B.

CALCUTTA :

BAPTIST MISSION PRESS.

## PREFACE.

---

THE present volume, the fifteenth of the series, is the seventh dealing with the Arabic MSS. It contains notices of 156 MSS.; the first one hundred and fifty-five belonging to the important section, History. The remaining MS. has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi, the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. E. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention :—

- No. 964. An interesting copy of Ta'rikh Ibn Abi'd-Dam, a very rare work.
- No. 971. An old copy of the third volume of Al-Bidāyah Wa'n-Nihāyah, dated A.H. 892=A.D. 1487.
- No. 979. Bad'al-Khalq Wa Siyar al-Anbiyā, a rare and exhaustive work on the biographies and legends of the prophets who preceded Muḥammad.
- No. 988. An autograph copy of Al-Mawāhib al-Muḥmmadiyah, a commentary on At-Tirmidī's *Shamā'il an-Nabī*, by Sulaimān al-Jamal, dated A.H. 1196=A.D. 1782.
- No. 989. A very old and remarkable copy of Abū Nu'aim's *Dalā'il an-Nubūwat*, dated A.H. 603=A.D. 1207.
- Nos. 1001-1006. A unique and very old copy of the seven parts of *Wasilat al-Muta'abbidin*, by 'Umar al-Mallā' al-Irbili, bearing an autograph note by the author.
- No. 1007. A very rare and remarkable copy of Ad-Dimyātī's *Al-Mukhtaṣar Fī Sirat Sayyid al-Baṣhar*, dated A.H. 887=A.D. 1483.
- Nos. 1031-1032. An autograph copy of Ibtisām al-Azhār, by 'Abdassalām al-Laḡānī, dated A.H. 1046=A.D. 1637.
- No. 1039. A unique copy of Al-Maḡhari's *Al-Lubāb*, dated A.H. 1198=A.D. 1784, transcribed from the authors' autograph draft.

- No. 1041. A fairly old MS. containing two rare historical works of Muhibbaddīn at-Ṭabarī.
- No. 1051. A copy of Al-Mufid al-Ḥārīṣī's *Al-Irshād*, dated A.H. 1092=A.D. 1681. Very few other copies are known.
- No. 1061. A unique copy of Ash-Sharafi's *Al-La'ālī al-Muḍīyah*, dated A.H. 1155=A.D. 1742.
- No. 1068. An old copy of An-Nuwairī's *Al-Ilmām*, dated A.H. 809=A.D. 1407.
- No. 1097. A copy of the fourth and fifth Bâb of *Al-Kifâyah Wa'l-I'lâm*, a rare work on the history of Yemen; dated A.H. 948=A.D. 1541.
- No. 1098. An autograph copy of *'Iqd al-La'āl* by 'Abdallâh bin Ṣalâḥ bin Dâ'ir, dated A.H. 1018=A.D. 1609.
- No. 1101. A very rare and fairly old copy of Ibn Ḥazm's *Jamharat an-Nasab*, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

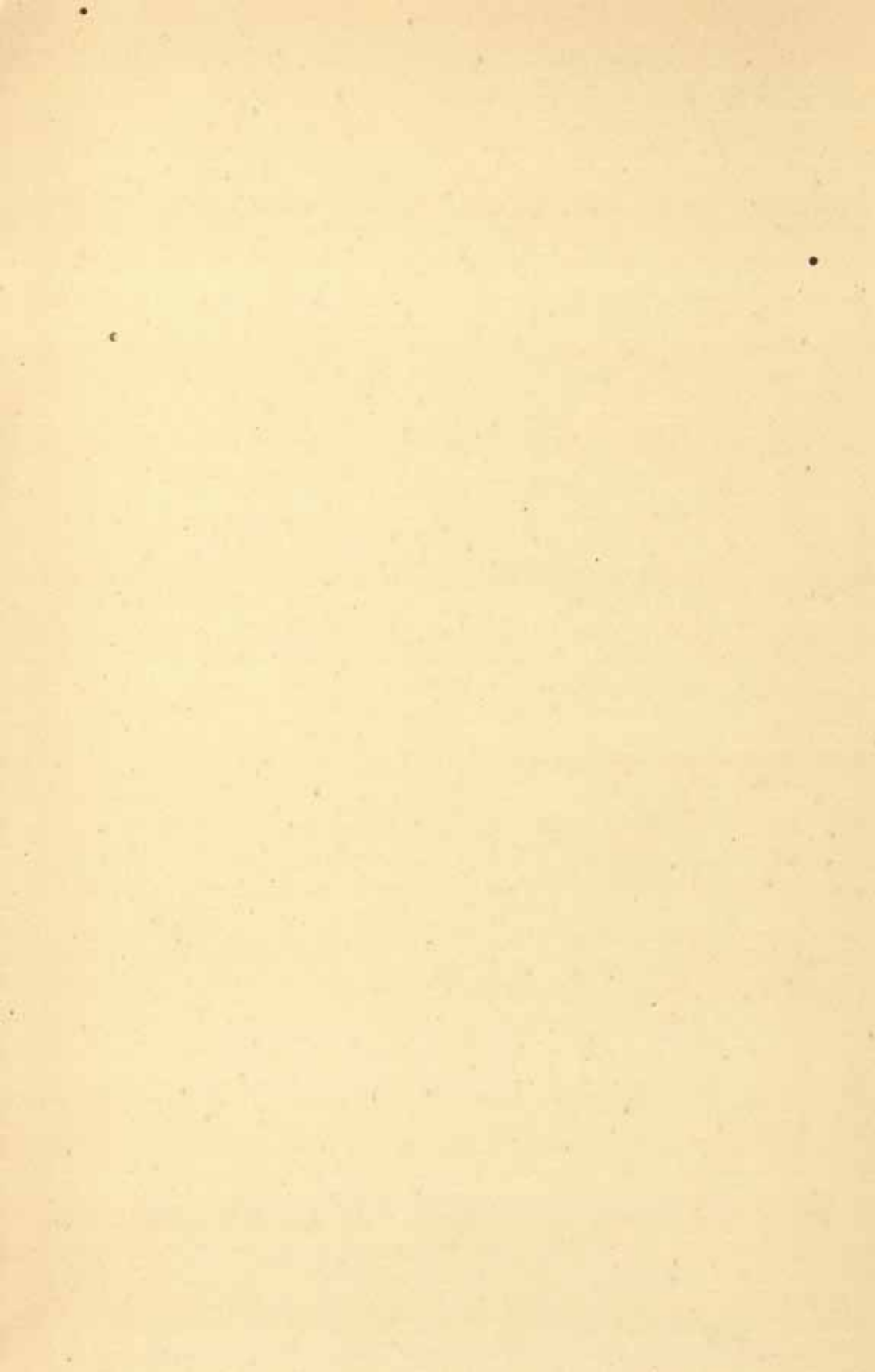
Butler Palace,  
*Lucknow, 24th January, 1929.*

J. A. CHAPMAN.



## TABLE OF CONTENTS.

Nos.	—♦♦—	PAGES
960-975	Ancient and General History .. .. .	1-21
976-977	History of Creeds and Sects .. .. .	22-23
978-979	History of the Prophets .. .. .	24-31
980-1040	History of Muḥammad .. .. .	32-103
1041	History of the Descendants and Relatives of Muhammad .. .. .	104-107
1042-1047	History of the Caliphs and their Conquests ..	108-120
1048-1060	History of 'Alī and his Descendants .. .. .	121-140
1061	History of the Zaidi Imāms .. .. .	141-142
1062	History of the Ġaznawids .. .. .	143
1063-1064	History of Timūr .. .. .	144-145
1065	History of the Ayyūbids .. .. .	146
1066-1067	History of Turkey .. .. .	147-148
1068-1083	History of Egypt .. .. .	149-164
1084-1086	History of Syria .. .. .	165-167
1087-1089	History of Mecca .. .. .	168-176
1090-1094	History of Medina .. .. .	177-181
1095-1100	History of Yemen .. .. .	182-194
1101-1111	History of Arab Tribes .. .. .	195-204
1112-1114	Appendix to History .. .. .	205-207
1115	Travel .. .. .	208-210





# ARABIC MANUSCRIPTS.

---

## HISTORY.

### ANCIENT AND GENERAL HISTORY.

---

No. 960.

foll. 226; lines 19; size  $8 \times 5$ ;  $5 \times 2\frac{1}{2}$ .

كتاب المعارف

KITÂB AL-MA'ÂRIF.

A fairly old copy of the *Kitâb al-Ma'ârif*, or "The Book of Facts," a universal history containing, besides the genealogies of the Arabs, a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time.

Author: Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî أبو محمد عبد الله بن مسلم بن قتيبة الدينوري.

Beginning:—

الحمد لله و صلى الله على محمد و آله و سلم قال ابو محمد عبد الله  
بن مسلم بن قتيبة الدينوري هذا كتاب جمعت فيه من المعارف ما يتحسن  
على من انعم عليه بشرف المفزلة الخ \*

The author, a philologist and grammarian of eminent talent, who occupies a high place as a historian, was born at Kûfah (see *Fihrist* by Ibn Nadîm, p. 77) or Bagdâd (see *Al-Ansâb* by As-Sam'ânî, fol. 275<sup>b</sup>) in A.H. 213=A.D. 828. Whichever be the place of his nativity, he settled down at Bagdâd, where he completed his education. He was noted for the correctness of his information.

He composed a series of useful and instructive books, a complete list of which is given in the Kitâb al-Fihrist, p. 77. Having acted for some time as a Qâdi at Dinawar, he received the surname of Dinawari. Two accounts of his death are given by his biographers. According to one, while yet a Qâdi at Dinawar he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some *Harisah* (pottage), which brought about fever, terminating in his death. According to Ibn Nadim, Kitâb al-Fihrist, p. 77, he died in A.H. 270 = A.D. 884; while almost all the later biographers agree in placing his death in Rajab, A.H. 276 = A.D. 889. In De Slane's translation of Ibn Khallikan, vol. ii, p. 22, however, A.H. 296 = A.D. 909 is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol. i, fol. 103<sup>b</sup>) and the Cairo edition (vol. i, p. 251) both have A.H. 276 = A.D. 889. For more particulars of the author's life see Abu'l-Fidâ, vol. ii, p. 264; Buġyat al-Wu'ât, fol. 228<sup>b</sup>; Mir'ât al-Janân, fol. 172<sup>a</sup>; Dustûr al-'Ilâm, fol. 112<sup>b</sup>; Mujmal Faṣiḥi, fol. 87<sup>a</sup>; Al-Ansâb by As-Sam'âni, fol. 275<sup>b</sup>; Nuzhat al-Alibbâ', fol. 101<sup>a</sup>; and Brock., vol. i, p. 120.

The work was edited and published by F. Wüstenfeld, Göttingen, 1850. It was also printed in Cairo, A.H. 1300.

For other copies see Br. Mus. Suppl., No. 447; Goth., No. 1552; Paris, No. 1465; Berlin, No. 9410; and Râmpûr, p. 647. See also Hâj. Khal., vol. v, p. 609; and Iktifâ'al-Qunû', p. 68.

Written in a character between Naskh and Nasta'liq, with occasional marginal notes. The headings, not always in red, are in thick Naskh. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

## No. 961.

fol. 211; lines 17; size  $8 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تاریخ الرسل و الملوك

TA'RÎKH AR-RUSUL WA'L MULÛK.

One of the volumes of the annals of Abū Ja'far Muḥammad bin Jarīr bin Yazīd bin Kaṣīr bin Gālib at-Ṭabarī أبو جعفر محمد بن جرير بن يزيد بن كاسر بن غالب الطبري, the greatest of the annalists, whose



works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and extraordinary accuracy. His great commentary on the Qurân, his works on jurisprudence, and last but not least his extensive history eclipsed all the similar works of the early writers. He was born at Âmul (in Ṭabaristân), A.H. 224 = A.D. 838. Leaving his native place, he came to Baġdâd, while still in his youth, where he received his early education, and heard traditions from the most famous traditionists of his age. After making extensive journeys through Hġjaz, Syria and Egypt, he finally settled in Baġdâd, where he remained till his death, always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him. Respected by his contemporaries and admired by his pupils, he is justly praised in high terms by his biographers. He is called a master of the highest authority, a *Mujtahid Imâm*, whose sayings seemed the best that could be said, and whose opinions were based on the soundest principles, and were such as to be quoted as legal authority. His pupil, Abû Muġammad al-Farġânî (see *Tadkirat al-Huffâz*, vol. ii, p. 278), informs us that in his early years our author followed and propagated the Shâfi'ite doctrines, but that later on, when his own information had been extended, he discarded the opinions of others, replacing them by his own. According to his biographers, he spent about forty years in writing books at an average rate of forty leaves per day. He wrote his *Iktihâf al-Fuqahâ'* (see Cairo, vol. iii, p. 3) at the request of Al-Muqtafi-billâh (A.H. 289-295 = A.D. 902-908), who offered him a handsome reward, which however he refused. Besides the present work and those mentioned in Brock., vol. i, p. 142, the following compositions are enumerated as his in the *Tadkirat al-Huffâz* (vol. ii, p. 279):—

(1) كتاب القراءات ; (2) كتاب العدد و التفسير ; (3) تاريخ الرجال ; (4) كتاب التبصير في الأصول ; (5) كتاب الحنفية ; (6) كتاب لطيف القول في الفقه ; (7) كتاب الفضائل ; (8) كتاب البسيط.

As-Sam'ânî, in *Al-Ansâb*, fol. 367<sup>a</sup>, says that he was cruelly treated by the Hanbalites, who not only closed their own doors to him, but prevented others from visiting him. He was offered the place of Qâdî, but refused to accept it, and remained contented with the small income left to him by his father. He died in Baġdâd on Sunday, the 25th Shawwâl, A.H. 310 = A.D. 923. For further particulars of his life see *Al-Ansâb* by As-Sam'ânî, fol. 367<sup>a</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. ii, fol. 204<sup>b</sup>; *Tabaqât* by Ibn al-Mulaqqin, fol. 8<sup>a</sup>; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 9<sup>a</sup>; *Tadkirat al-Huffâz*, vol. ii, pp. 277-282; *Mir'ât al-Janân*, fol. 190<sup>b</sup>; *Tabaqât al-Mufas-*

sirīn by Ad-Dā'ūdī, fol. 88<sup>b</sup>; *Tabaqāt al-Qurrā'* by Ad-Dahabī, fol. 58<sup>b</sup>; *Tahdīb al-Asmā' Wa'l-Luġāt*, vol. i, fol. 26<sup>a</sup>; Ibn Khallikān (De Slane's translation), vol. ii, p. 597; *Dustūr al-I'lām*, fol. 84<sup>a</sup>; *Mujmal Faṣiḥī*, fol. 108<sup>b</sup>; and *Kitāb al-Fihrist* by Ibn Nadīm, p. 234.

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp. 1975-2017 of the last volume of the second series and pp. 1-387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abū Muslim al-Khurasānī (a great general of the 'Abbāsids, who was put to death in A.H. 137=A.D. 755) into Marw, A.H. 129=A.D. 746, and extends to the middle of A.H. 158=A.D. 775. The last event relates to the imprisonment of Sufyān aṣ-Ṣawrī (d. A.H. 161=A.D. 777) and others at Mecca, by the order of Al-Manṣūr (A.H. 136-158=A.D. 754-775). The work has also been printed in Egypt in 13 volumes. The MS. opens thus:—

رجع الحديث الى حديث نصر و الكرمانى و بعث ابو مسلم حين  
عظم الامر بين الكرمانى و نصر... (fol. 5<sup>b</sup>) ثم دخلت سنة ثلثين ومائة اله \*

For other copies see Br. Mus., pp. 142, 545, 729; Berlin, Nos. 9414-22; Cairo, vol. v, p. 22; and Rāmpūr, p. 632. For abridgment, continuation, and Persian and Turkish translations see Hāf. Khal., vol. ii, p. 136; and Brock., vol. i, p. 142.

Written in elegant flat Naskh, the headings being in thick Sulṣ. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muḥammad bin Muḥammad al-Lārī (d. A.H. 977=A.D. 1569), dated Sunday, the 13th Du'l-Qa'dah, A.H. 958=A.D. 1551. The note runs thus:—

فاز بمطالعة هذه النسخة الشريفة داعيا لمالكه بطول البقاء و علو  
الارتقاء الفقير الحقير الراجي عفو الله الباري محمد بن محمد الشهير  
بالعسكر اللاري مولدا و المكي موطنا و الشافعي مذهبا و كتب ذلك يوم  
الاحد ثالث عشر من شهر ذى القعدة الحرام عام ثمانية و خمسين  
و تسعمائة \*

The title-page contains a seal and signature of a certain Mirzā Muḥammad Khān, dated A.H. 1120=A.D. 1708. Another seal, bearing the inscription *الفقير العاج على بن احمد التلمساني* is found on fol. 3<sup>a</sup>.



The MS. was presented to the library by Sayyid Šadraddin Aḥmad of Būhār, A.H. 1303=A.D. 1885.

No. 962.

fol. 372; lines 23; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{4}$ .

مروج الذهب و معادن الجواهر

MURŪJ AD-DAHAB WA MA'ĀDIN  
AL-JAWHAR.

The "Meadows of Gold and Mines of Gems", the great historical, commercial and geographical cyclopædia of Abu'l-Ḥasan 'Alī bin al-Ḥusain bin 'Alī al-Mas'ūdī *أبو الحسن علي بن الحسين بن علي المسعودي*.

Beginning:—

الحمد لله اكمل الحمد مستوجب الثناء و المجد النخ

The author, a great traveller and historian, who derived his descent from Ibn Mas'ūd, one of the Prophet's companions, was a native of Bagdād; but he dwelt for a considerable time in Egypt. He held the opinions of the Mu'tazalites (the rationalists of Islām, who hold the doctrine of free-will). In the introduction to the present work, the author briefly sketches his travels, and says that his rambles through the world were like the revolutions of the moon in the sky, and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works, of which the following nine are mentioned in the introduction to the present work:—

1. *Kitāb al-Ibānah'an Uṣūl ad-Diyānah.*
2. *Kitāb al-Maḡālāt fī Uṣūl ad-Diyānāt.*
3. *Kitāb Sirr al-Hayāt.*
4. *Kitāb Naẓm al-Adillāh fī Uṣūl al-Millāh.*
5. *Kitāb al-Qiyās Wa'l-Ijtihād.*
6. *Kitāb al-Istibṣār fī'l-Imāmāh.*
7. *Kitāb aṣ-Ṣijwāh fī'l-Imāmāh.*
8. *Akhbār az-Zamān.*
9. *Kitāb al-Awsat.*

The last two were larger cyclopædias, the present work being an abridgment of them. He died in A.H. 345=A.D. 956. Yāqūt, vol. v, p. 148, however, places his death in A.H. 346=A.D. 957. For

further information respecting the author and his compositions see *Tabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 111<sup>a</sup>; *Mir'ât al-Janân*, fol. 211<sup>a</sup>; *Kitâb al-Fihrist* by Ibn Nadim, p. 154; *Dustûr al-Î'lâm*, fol. 128<sup>a</sup>; *Abu'l-Fidâ*, vol. ii, p. 264; and Brock., vol. i, p. 143.

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz., Bûlâq, A.H. 1283; on the margin of *Nafḥ at-Tîb*, Bûlâq, A.H. 1304; and on the margin of the *Kâmil* of Ibn al-Aṣîr, Cairo, A.H. 1303.

For other copies see Berlin, Nos. 9427, 9774; Br. Mus. Suppl., Nos. 448-454; Paris, Nos. 1476-85; Leyden, No. 752; India Office, No. 700; Cairo, vol. v, p. 146; Kôpr., No. 1159; Ayâ Şûfiyah, No. 3408; Waliaddin, No. 2452; and Âsafiyah, pp. 208-10.

The colophon runs thus:—

نجز الكتاب المسمى بمروج الذهب تأليف الامام الفاضل ابوالحسن  
على بن الحسين بن علي بن عبد الله بن زيد بن عتبة بن عبد الله بن  
عبد الرحمن بن عبد الله بن مسعود الهذلي المؤلف في سنة الثلاث مائة  
و بضع و ثلاثين بعد الهجرة \*

Written in clear flat Arabian Naskḥ, with the headings in red.  
Dated A.H. 1278=A.D. 1861.

Scribe: احمد بن ابي بكر الشيرازي.

The title-page contains the signature of I. G. Taylor.

### No. 963.

fol. 85; lines 24; size  $11\frac{3}{4} \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

الآثار الباقية من القرون الخالصة

## AL-ÂṢÂR AL-BÂQIYAH 'ANIL-QUR'UN AL-KHÂLIYAH.

An old but defective copy of *Al-Âṣâr Al-Bâqiyah*, a chronology of ancient nations, by Abu'r-Raiḥân Muḥammad bin Aḥmad al-Birûnî ابو الريحان محمد بن احمد البيروني.

The MS. opens abruptly thus:—

دارا ملك الفرس فقامدا دار ملكه ورد بيت المقدس و اليهود  
ساكنوه فامرهم بترك تاريخ موسى و داود عليهما السلام و التحول الى  
تاريخه الخ \*



The author, a great historian, philosopher and mathematician, a native of Birûn (a town close to Khwârizm), was born in A.H. 362 = A.D. 973. Possessing a natural taste for learning, he left his native place, and went to Khwârizm, where he completed his early studies and acquired that propensity and thirst after truth and unbiassed investigation which made him one of the wonders of the world. Leaving Khwârizm, he proceeded to Jurjân, where he attracted the notice of Shams-alma'âli Qâbûs, the Amîr of Jurjân and Tabaristân (A.H. 388-403 = A.D. 998-1013; see Ibn Khallikân, De Slane's translation, vol. ii, p. 507), who made him one of his chief companions. It was during his stay at Jurjân that he composed the present work, which he dedicated to the Amîr. He then returned to Khwârizm, where he was received with great distinction by Abu'l-'Abbâs Ma'mûn, the Shâh of Khwârizm, anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in Nâmah-i-Dânishwarân, vol. i, p. 39, in words generally derived from the author's own works. From Khwârizm he proceeded to the court of Sulţân Maĥmûd of Ġaznah (A.H. 388-421 = A.D. 998-1030); but he, being a staunch convert to the Shâfi'i sect, persecuted our author for his philosophical views, and crowned his tyranny by finally consigning him to prison. Remaining for six months in prison, he at last gained his liberty thanks to the intervention of Aĥmad bin Ĥasan Maimandî (d. A.H. 431 = A.D. 1039; see Mujmal Faṣîḥî, fol. 144<sup>b</sup>), the celebrated Wazîr of Sulţân Maĥmûd. He then returned to Khwârizm, where he was again received with open arms. In A.H. 407 = A.D. 1017, when Khwârizm-Shâh was put to death and his territories were annexed to the Dominions of Sulţân Maĥmûd, the author, afraid of being again taken to the court of Ġaznah, secluded himself, and applied himself to his old pursuits. After the death of Maĥmûd, A.H. 421 = A.D. 1030, he again proceeded to Ġaznah, where wealth and honours were showered upon him by Sulţân Mas'ûd I (A.H. 421-432 = A.D. 1030-1040), to whom he dedicated his valuable work, entitled *Al-Qânûn fî'l-Ha'î'at wa'n-Nujûm*.

He corresponded with Avicenna, his great contemporary. There is an interesting account of this correspondence in Nâmah-i-Dânishwarân, vol. i, p. 42. Of his many valuable astronomical, historical and geographical works, which are said to have exceeded a camel load, and a large number of which are enumerated in Nâmah-i-Dânishwarân, vol. i, p. 43, only ten appear now to exist (see Brock., vol. i, p. 475).

The date of the author's death has not been settled by his biographers. As-Suyûtî, Buġyat al-Wu'ât, fol. 16<sup>b</sup>, states that he

was alive in A.H. 422=A.D. 1031. Ibn 'Azam, *Dustûr al-I'lâm*, fol. 22<sup>a</sup>, gives A.H. 420=A.D. 1029 as the date of his death. Hâj. Khal., vol. i, p. 154, asserts that he died after A.H. 430=A.D. 1039. Brock., vol. i, p. 475; and Dr. Rieu, *Br. Mus. Suppl.*, No. 457, place his death in A.H. 440=A.D. 1048. In *Nâmah-i-Dânishwarân*, however, the date is fixed in A.H. 430=A.D. 1039. See also *Iktifâ' al-Qunû'*, p. 71; 'Uyûn al-Anbâ', fol. 141<sup>a</sup>; and *Mukhtasar ad-Duwal*, p. 348.

The work was edited and published by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See "*Chronologie Orientalischer Völker von Alberuni*," Leipzig, 1878, and the English version by the same scholar, London, 1879.

For other copies see *Br. Mus. Suppl.*, No. 457; Paris, No. 1489; Cairo, vol. v, p. 2; and *Ayâ Şûfiyah*, No. 2947.

The present copy is defective at the beginning as well as incomplete at the end. It corresponds with pp. 28-196 of the Leipzig edition.

Written in old Arabian Naskh.

Not dated. Probably 15th century.

#### No. 964.

fol. 197; lines 17; size 10 × 6½; 7 × 4.

التاريخ الاسلامي

#### AT-TA'RĪKH AL-ISLÂMÎ.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A.H. 627=A.D. 1230, designated by Hâj. Khal., vol. ii, p. 99, as *Ta'rikh Ibn Abi'd-Dam*.

Author: Qâḍi Shihâbaddîn Abû Ishâq Ibrâhîm bin 'Abdallâh bin 'Abdalmun'im bin 'Alî bin Muḥammad bin Fâtik bin Muḥammad al-Hamdânî, called Ibn Abi'd-Dam al-Ḥamawî قاضي شهاب الدين ابواسحق ابراهيم بن عبد الله بن عبد المنعم بن علي بن فاتك بن محمد الحمّداني الشيرباني ابي الدم الحموي.

Beginning:—

الحمد لله الاول الآخر الباطن الظاهر الغافر عالم السرائر والمطلع على

مأنى الضمائر الذي لا تغرب عن علمه فلتة خاطرو لالفئة ناظر الخ •

The author, who does not reveal his name in the text, was born at Hamât (a town in Syria) in A.H. 583=A.D. 1187. He passed his



early life in Bagdād, where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria, and subsequently was appointed Qāḍī of his native place by Al-Malik al-Muzaḥḥar Taqiaddin Maḥmūd (A.H. 626-642=A.D. 1229-1244), to whom he dedicated the present work. According to Ibn Qāḍī Shuhbah, fol. 77<sup>a</sup>, he was a master of the highest authority in religious matters and well acquainted with historical problems. Abu'l-Fidā (vol. iv, p. 480) states that he joined the embassy (رسالة) sent to Bagdād; but fell ill at Ma'arraḥ (a town between Aleppo and Ḥamāt) and returned to Ḥamāt, where he died in A.H. 642=A.D. 1244. The following four of his productions are enumerated by Ibn Qāḍī Shuhbah (fol. 77<sup>a</sup>):—

(1) شرح مشكل الوسيط; (2) ادب القضاء; (3) التاريخ الكبير المظفرى; (4) كتاب فى التاريخ.

The last of these is evidently the present work. In the body of it we find many references to his larger work, entitled *At-Ta'rikh al-Kabir*. For further particulars of the author's life and works see *Ṭabaqāt al-Kubrā* by As-Subkī, vol. vi, fol. 161<sup>b</sup>; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 77<sup>a</sup>; *Ṭabaqāt* by Al-Isnawī, fol. 99<sup>a</sup>; Abu'l-Fidā, vol. iv, p. 480; *Dustūr al-I'lām*, fol. 49<sup>b</sup>; and Brock., vol. i, p. 346.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron, Al-Malik al-Muzaḥḥar Taqiaddin Maḥmūd. The execution of this design, says the author, was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father, our author wrote the present work, which ends with an account of the king's reign and his justice.

The work, as proposed by the author in the preface, was to be a universal history arranged chronologically. It contains a good account of the Ayyūbids, chiefly derived from the work of Imādaddin al-Kātib al-Isfahānī (d. A.H. 597=A.H. 1201). The history of the 'Abbāsids is brought down to the fifth year of the reign of Al-Mustansir-billāh (A.H. 623-640=A.D. 1226-1242). The last event mentioned is the wedding of the author's patron, Al-Malik al-Muzaḥḥar, with the daughter of Al-Malik al-Kāmil Muḥammad, the Sultān of Egypt (A.H. 615-635=A.D. 1218-1238), at Ḥarrān in the month of Ṣafar, A.H. 627=A.D. 1230.

A copy of the work is noticed in Bodl., vol. i, No. 728.

Written in fair Naskh, with the headings in red. Foll. 162-197 are mounted on new margins. Short lacunae are found on foll. 32<sup>b</sup>, 60<sup>b</sup>, 63<sup>a</sup>, 63<sup>b</sup>, 160<sup>b</sup> and 193<sup>a</sup>.

Not dated. Probably 17th century.

The copy was collated with a defective MS. in A.H. 1091=A.D. 1680, as stated in the following note at the end:—

بلغ مقابلة على حسب الطاقة والامكان على نسخة سقيمة .....  
ربيع الثاني سنة ١٠٩١ •

A seal bearing the inscription نصر من الله وفتح قريب, dated A.H. 1123=A.D. 1711, is found on the title-page.

### No. 965.

fol. 563; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

A transcription of the copy noticed above.

Written in fair Naskh.

Dated A.H. 1339=A.D. 1920.

Scribe: محمود عالم بهاري.

### No. 966.

fol. 339; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مرآة الزمان في تاريخ الازمان

MIR'ÂT AZ-ZAMÂN FÎ TA'RÎKH  
AL-A'YÂN.

A detached and imperfect volume of a historical work, without title or author's name.

The writer's occasional references to his grandfather as the author of *Al-Muntakhab* and to Muwaffaqaddin Ibn Qudâmah (d. A.H. 620=A.D. 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukhtasar Mir'ât az-Zamân* (No. 967 below) show that this is the second volume of the *Mir'ât az-Zamân*, a great historical work, from the earliest time down to A.H. 654=A.D. 1256, compiled, in forty volumes, by Shamsaddin Abu'l-Muzaffar Yûsuf bin Qizugli bin 'Abdallâh, called Sibî Ibn al-Jawzî شمس الدين ابو المظفر يوسف بن قزغلي.

بن عبد الله الشهير بسبط ابن الجوزي.



The MS. opens abruptly thus:—

رسول الله صلى الله عليه وسلم فهو من المهاجرين الأولين واستشهد  
ببدر قاله الواقدي وقال البلاذري شهد احدا ومات في خلافة ابي بكر النخ \*

The author, who was the daughter's son of Abu'l-Faraj Ibn al-Jawzi (*d.* A.H. 597=A.D. 1201), was born in Bagdād, A.H. 582=A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus, where he served as a professor in the 'Izziyah and Shibliyah Madrasahs. He died on the 21st Du'l-Hijjah, A.H. 654=A.D. 1257. His funeral ceremony was attended by Sulṭān Nāṣir Ṣalāḥaddin Yūsuf of Aleppo (A.H. 648-658=A.D. 1250-1260). For the author's life and works see Ibn Khallikān (*De Slane's translation*), vol. i, p. 439; *Al-Jawāhir al-Muḍiyah*, vol. ii, fol. 93<sup>a</sup>; *Al-Aḡmār al-Janiyah*, fol. 151<sup>b</sup>; *Ṭabaqāt al-Mufasssirin* by Ad-Dā'ūdī, fol. 132<sup>a</sup>; *Mir'āt al-Janān*, fol. 412<sup>a</sup>; *Dustūr al-I'lām*, fol. 62<sup>a</sup>; *Tāj al-Ṭabaqāt*, vol. vii, part i, fol. 217<sup>a</sup>; *Al-Ḥadā'iq al-Ḥanafiyah*, p. 255; and *Brock.*, vol. i, p. 347.

The present volume contains the history of the Prophet and the first two Caliphs, extending from the middle of the second year of the Hijrah to the beginning of the twenty-first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr, and ends at the beginning of the biographical account of the great Muslim general, Khālīd bin al-Walīd (*d.* A.H. 21=A.D. 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus., pp. 145<sup>a</sup>, 554<sup>b</sup>; Br. Mus. Suppl., Nos. 465, 1170/1; Escur., No. 1639; Leyden, No. 756; München, No. 937; Bodl., vol. i, Nos. 682, 723; Ayā Ṣūfiyah, No. 3411; Goth., No. 1556; and Paris, Nos. 640-41. See also Hāj. Khal., vol. v, p. 481.

Written on thick creamy paper in elegant Naskh, with occasional rubrics. Short lacunae are found on foll. 226<sup>b</sup>, 243<sup>a</sup>, 244<sup>a</sup>, 245<sup>a</sup> and 246<sup>a</sup>.

Not dated. Probably 15th century.

## No. 967.

fol. 134; lines 16-20; size  $10 \times 6\frac{3}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

مختصر مرآة الزمان

# MUKHTAṢAR MIR'ÂT AZ-ZAMÂN.

An incomplete copy of an abridgment of the preceding work.

The author's name is not mentioned in the text; but we learn from Hâj. Khal., vol. v, p. 482, that he is identical with Qutbaddin Mûsâ bin Muḥammad al-Ba'labakkî قطب الدين موسى بن محمد البعلبكي, who made an abridgment of the *Mir'ât az-Zamân* and also wrote a continuation of it in four volumes, from A.H. 654=A.D. 1256 down to his own time.

Beginning:—

الحمد لله الذي تفرد بالبقاء و القدم و حكم بالبقاء على سائر  
الامم الخ •

The author, an eminent scholar of Ba'labakk, was born on the 8th Šafar, A.H. 640=A.D. 1242. Ibn Rajab, in the *Tabaqât al-Ḥanâbilah*, vol. ii, fol. 119<sup>a</sup>, describes him, on the authority of Aḍ-Ḍahabî, as a great Ḥanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mir'ât az-Zamân* and a continuation of it in four vols. He died at Ba'labakk on the 13th Šawwâl, A.H. 726=A.D. 1326. See *Ad-Durar al-Kâminah*, vol. ii, fol. 311<sup>a</sup>; *Mir'ât al-Janân*, fol. 449<sup>b</sup>; *Tabaqât al-Ḥanâbilah* by Ibn Rajab, vol. ii, fol. 119<sup>a</sup>; and *Tâj at-Ṭabaqât*, vol. viii, part i, fol. 63<sup>a</sup>.

In the preface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'ât az-Zamân* of Sibṭ Ibn al-Jawzî (No. 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khuṭbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khuṭbah* are as follows:—

Divine existence and the creation of the world, fol. 6<sup>a</sup>.

Significance of time, fol. 8<sup>b</sup>.

Creation of the earth, fol. 10<sup>a</sup>.



- The holy temple of Mecca, fol. 10<sup>b</sup>.
- Circumference of the earth, fol. 11<sup>a</sup>.
- The seven climates, fol. 12<sup>a</sup>.
- The earliest inhabitants of the earth, fol. 13<sup>b</sup>.
- The four early kings who ruled the whole world, fol. 13<sup>b</sup>.
- Creation of hell, fol. 14<sup>a</sup>.
- Creation of genii and devils, fol. 14<sup>b</sup>.
- The seven heavens, fol. 15<sup>b</sup>.
- Distance between each of the heavens, fol. 16<sup>b</sup>.
- Creation of the sun, the moon and the stars, fol. 16<sup>b</sup>.
- The Angels, fol. 19<sup>b</sup>.
- A description of Paradise, fol. 22<sup>a</sup>.

The chapters containing the history of the Prophets are as follows:—

Adam, fol. 24<sup>a</sup>; Hûd (Heber of the Bible), fol. 42<sup>a</sup>; Şâlih, fol. 45<sup>b</sup>; Abraham, fol. 48<sup>b</sup>; Isaac, fol. 57<sup>a</sup>; Jacob, fol. 57<sup>b</sup>; Lot, fol. 58<sup>b</sup>; Du'l-Qarnain (probably Alexander the Great), fol. 61<sup>b</sup>; Joseph, fol. 69<sup>a</sup>; Job, fol. 77<sup>b</sup>; Jethro (father-in-law of Moses), fol. 82<sup>b</sup>; Moses, fol. 84<sup>a</sup>; Bal'am, fol. 98<sup>a</sup>; Qârûn, (Korah of the Old Testament), fol. 99<sup>b</sup>; Solomon, fol. 109<sup>a</sup>; Jonah, fol. 131<sup>b</sup>; Zacharias and John, fol. 103<sup>b</sup>; Mary and Jesus Christ, fol. 107<sup>a</sup>.

Incomplete at the end, as well as defective at several places in the middle. Foll. 109–124 should come after fol. 100.

Written in cursive Naskh.

Not dated. Probably 18th century.

### No. 968.

fol. 191; lines 18; size 11 × 8; 7 × 5.

دول الاسلام

### DUWAL AL-ISLÂM.

An abridged Muslim chronicle, from the year of the Prophet's death down to A.H. 744 = A.D. 1343.

Author: Shamsaddîn Abû 'Abdallah Muḥammad bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahabî شمس الدين أبو عبد الله محمد بن أحمد بن عثمان بن قايماز الذهبي (d. A.H. 748 = A.D. 1348), for some account of whom see Lib. Cat., vol. xii, No. 700.

Beginning:—

الحمد لله العلى الكبير على الحمد له فانه نعم المولى و نعم  
النصير اليه •

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Ā'ishah, A.H. 11=A.D. 632. For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'rikh al-Islām*, which he composed in twelve volumes (see Hāj. Khal., vol. ii, p. 131). The present work was completed in *Du'l-Qa'dah*, A.H. 715=A.D. 1316; but subsequently it was brought down to A.H. 744=A.D. 1343, under the heading *Tad'il* (foll. 181-191). The last event mentioned is the execution of Ibrāhīm bin Yūsuf bin Abi Bakr al-Mi'sāl, a *Rāfidī*, who was sentenced to death at Damascus, in Jumādā II, A.H. 744=A.D. 1343, for abusing the *Ṣaḥābah*, and slandering the Prophet's wife 'Ā'ishah.

For other copies see Wien, No. 809; Leyden, Nos. 763-4; Br. Mus. Suppl., No. 471; Kōpr., No. 1079; Cairo, vol. v, p. 56; Būhār, No. 195; and Rāmpūr, p. 636. See also Brock., vol. ii, p. 46; and Hāj. Khal., vol. iii, p. 239.

Written in fair Naskh, within double red and blue-ruled borders. The headings are in red. Fol. 180 is blank.

Not dated. Apparently a very modern copy.

### No. 969.

foll. 268; lines 15; size  $11 \times 8$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

Another copy of the same work, fully agreeing with the copy noticed above.

Written in bold Naskh, within red-ruled borders.

Fol. 252<sup>b</sup> is blank.

Not dated. Apparently a very modern copy.

### No. 970.

foll. 463; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

مِرْآةُ الْجَنَانِ وَنَهْجَةُ الْبِقَظَانِ

MIR'ĀT AL-JANĀN WA 'IBRAT  
AL-YAQZĀN.

A Muslim chronicle, from the first year of the Hijrah down to A.H. 750=A.D. 1350.

The full title of the work, as given in the preface, is as follows:—

مرآة الجنان و عبدة اليقظان في معرفة حوادث الزمان و تقلب احوال

الانسان و تأريخ موت بعض المشهورين من الاعيان \*

Author: 'Afifaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al-Yâfi'i ash-Shâfi'i عفيف الدين عبد الله بن اسعد بن علي بن سليمان الياضي الشافعي (d. A.H. 768 = A.D. 1368; see Lib. Cat. vol. xiii, No. 908).

Beginning:—

قال العبد الفقير ..... أما بعد حمد الله المتوحد بالالهية

و الكمال الخ \*

Regarding the sources and other particulars of the work see Berlin, No. 9452; and Br. Mus. Suppl., No. 473.

For other copies see India Office, Nos. 706-7; Paris, Nos. 1589-92; Br. Mus., No. 932; Kōpr., No. 1144; Wien, No. 812; Bûhâr, No. 196; and Râmpûr, p. 646. See also Brock., vol. ii, p. 177; and Hâj. Khal., vol. v, p. 481.

The present copy is slightly incomplete at the end. It breaks off in the middle of the account of the author's teacher, Shaikh Nûraddīn 'Alī bin 'Abdallāh at-Tawâshî (d. A.H. 748 = A.D. 1348).

Written in fair minute Naskh, within gold and coloured ruled borders, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 16th century.

The title-page contains three illegible seals.

The work has been printed in Haidarâbâd.

No. 971.

fol. 265; lines 25; size  $12\frac{1}{4} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{4}$ .

البدایة و النهایة

## AL-BIDÂYAH WA'N-NIHÂYAH.

The third volume of *Al-Bidâyah Wa'n-Nihâyah*, a general chronicle, brought down to A.H. 767 = A.D. 1366.

Author: 'Imâdaddīn Abu'l-Fidâ' Ismâ'il bin 'Umar bin Kaşîr al-Qurashî al-Buṣrawî عماد الدين ابو الفداء اسماعيل بن عمر بن كثير القرشي البصري. He was born in A.H. 701 = A.D. 1301. He was brought up and educated at Damascus, where he attached himself for a



long time to the company of the great traditionist, Al-Mizzi (*d.* A.H. 742=A.D. 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimiyah (*d.* A.H. 728=A.D. 1328) and Aḍ-Ḍahabī (*d.* A.H. 748=A.D. 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummaṣṣāliḥ, and subsequently became the head of the Dār al-Ḥaḍīṣ al-Ashrafiyah. Besides the present work and the well-known commentary on the Qurān, he wrote an abridgment of the *Tahḍīb al-Kamāl* of Al-Mizzi and a biographical dictionary of the Shāfi'ite scholars. Ibn Ḥajar al-'Asqalānī, in *Ad-Durar al-Kāminah*, vol. i, fol. 114<sup>a</sup>, describes him, on the authority of Aḍ-Ḍahabī, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A.H. 774=A.D. 1373. See *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 152<sup>a</sup>; *Ad-Durar al-Kāminah*, vol. i, fol. 114<sup>a</sup>; *Dustūr al-I'lām*, fol. 118<sup>b</sup>; *Ṭabaqāt al-Mufasssīrīn* by ad-Dā'ūdī, fol. 22<sup>b</sup>; and Brock., vol. ii, p. 49.

The MS. opens thus:—

في ربيع الأول منها قال ابن اسحاق ثم غزا رسول الله صلى الله عليه وسلم دومة الجندل الخ \*

On the title-page as well as in the colophon, the present MS. is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hijrah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dūmat al-Jandal, and ends with an account of his death and the election of Abū Bakr as the first Caliph.

We learn from Hāj. Khal., vol. ii, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources; and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS. dated the 30th Ṣafar, A.H. 892=A.D. 1487, was collated, at Jāmi' al-Azhar, in Rabi' I, A.H. 892=A.D. 1487, by 'Abdalqādir bin Aḥmad al-'Alawī with the copy belonging to the Shaikhūniyah College (founded by Saifaddīn aḥ-Shaikhū, who died in A.H. 758=A.D. 1357; see Ḥusn al-Muḥāḍarah, fol. 377<sup>b</sup>):—

بلغ هذا الجزء من تأليف الحافظ عماد الدين ابن كثير - بلغ مقابله حسب الجهد والطاقة على الاصل المنقول منه وهو الجزء ..... من وقف الشيعونية لاجل ذلك ووجدنا مكتوبة في النسخة المذكورة انها

قوبلت على نسخة قوبلت على نسخة المؤلف ووجدنا ذلك في موضع  
منها والمقابلة على يد العبد المذنب عبد القادر بن أحمد بن محمد بن نشوان  
العلوي الأزدي الشافعي وذلك بإشارة مالكها ومن كتبها سيدي .....  
محمد بن ..... السيفي الأشرفي ..... بلغ العرض والمقابلة  
..... تسع عشر ربيع الأول سنة اثنتين وتسعين وثمان مائة وذلك  
بجامع الزهر •

For other copies see Br. Mus., p. 143; Br. Mus. Suppl., No. 474; Landberg, No. 2; Houtsma-Brill, No. 175; Sprenger, Nos. 60, 61; Goth., No. 1568; Berlin, No. 9455; Cairo, vol. v, p. 19; and Waliaddin, No. 2348. See also Hāj. Khal., vol. ii, p. 24.

Written in large Arabian Naskh, with the headings in red.

The title-page contains several seals and signatures of former owners of the MS.

### No. 972.

fol. 160; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

روضة المناظر في علم الأوائل والآخر

## RAWDAT AL-MANÂZIR FÎ 'ILM AL- AWÂ'IL WA'L-AWÂKHIR.

A compendium of general history, from the earliest times to A.H. 806=A.D. 1403.

Author: Muhibbaddin Abu'l-Walid Muhammad bin Muhammad bin Maḥmūd, called Ibn ash-Shihnah al-Ḥanafī al-Ḥalabī معب الدين ابو الوليد محمد بن محمد بن محمود الشهير بابن الشحنة الحنفى الحلبى. He was born at Aleppo in A.H. 749=A.D. 1348. He held the post of Qāḍī in his native city, where he died in A.H. 815=A.D. 1412. See Al-Qabas al-Ḥawī, vol. ii, fol. 117<sup>a</sup>; Muntakhab as-Sulūk, fol. 88<sup>b</sup>; Ḥadâ'iq al-Ḥanafiyah, p. 308; Dustūr al-I'lām, fol. 75<sup>b</sup>; Tāj at-Tabaqât, vol. ix, fol. 77<sup>a</sup>; and Brock., vol. ii, p. 141.

Beginning:—

قال سيدنا شيخ الاسلام معب الدين ..... الحمد لله الذي  
احسن كل شيء خلقه و بدا خلق الانسان من طين فتبارك الله احسن  
المخالقين الخ •



The work is divided into a *Miftāḥ*, two *Misrā'* and a *Khātimah*. The *Miftāḥ* deals with the creation of the world, fol. 2<sup>a</sup>. The first *Misrā'* contains a brief universal history, from Adam to Muḥammad's flight from Mecca to Medina, fol. 4<sup>b</sup>. The second *Misrā'* is a short chronicle of Islam, from the beginning of the Hijrah to A.H. 806=A.D. 1403, fol. 26<sup>a</sup>. The *Khātimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol. 145<sup>a</sup>.

For other copies see Berlin, No. 9456; Goth., No. 1573; Br. Mus. Suppl., No. 478; Paris, Nos. 1537-1541; Leyden, vol. ii, p. 153; Cairo, vol. v, p. 63; Nūr 'Uṣmāniyah, No. 3077; Ayâ Şûfiyah, No. 3233; and Waliaddīn, No. 2426. See also Hâj. Khal., vol. iii, p. 491; and Iktifā' al-Qunū', p. 374.

The work has been printed in Egypt, A.H. 1290.

Written in Naskḥ, with the headings in red.

Dated A.H. 992=A.D. 1584.

Scribe: سليمان بن الحاج سالم.

### No. 973.

fol. 132; lines 23; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

منتخب السلوك لمعرفة دول الملوك

## MUNTAKHAB AS-SULŪK LIMA'RIFAT DUWAL AL-MULŪK.

An abridgment of the *Kitāb as-Sulūk Lima'rifat Duwal al-Mulūk* of Taqiaddīn Abu'l-'Abbās Aḥmad bin 'Alī al-Maqrīzī (d. A.H. 845=A.D. 1442), a chronicle of the period extending from A.H. 577=A.D. 1181 to A.H. 844=A.D. 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS. is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol. 1<sup>a</sup>, however, he reveals his name as Muḥammad al-Jamandā (?) bin 'Isā bin Dā'ūd al-Afgān al-Hindī, a native of Bajwārah in the Punjab:—

منتخب الكتاب المسمى بالسلوك لدول الملوك تأليف الامام  
العلامة الحافظ المتقن شيخ الاسلام شهاب الدين احمد بن علي بن عبد القادر  
بن محمد المقرئ المصري القاهري الشافعي ..... انتخبه العبد المفتقر



- الى جود ربه المعبود المنان الباري محمد الجمندا (sic) بن عيسى بن  
 داؤد الافغان الهندى البجوارى عفى الله تعالى عنه اسم بلدة مشهورة في  
 • دوابة الغنجاب - كتبه منتخبه \*

The notices extend from the beginning of A.H. 704=A.D. 1304 to A.H. 844=A.D. 1440, the last year recorded in the original text.

The colophon runs thus:—

تم هذا الكتاب بوفاة مؤلفه الفقير الى رحمة ربه احمد بن على المقرئى  
 الشافعى و دفن بالصحرء بباب النضر على [ sic عند ] والده الشينخ  
 علاه الدين المقرئى يوم الجمعة سابع عشر رمضان \*

Written in cursive Naskh, with numerous short lacunae. Fol. 82<sup>b</sup> contains a large gap marked with the words مع البياض Foll. 83-132 are supplied in a later hand. Not dated. Probably 18th century.

Fol. 1<sup>a</sup> and the last folio contain seals of Sulaimânjâh (A.H. 1243-1253=A.D. 1827-1837) and Amjad 'Ali Shâh (A.H. 1258-1263=A.D. 1842-1847), the rulers of Oudh.

A seal and signature of a certain Muẓaffar Husain bin Masîhaddawlah is found on fol. 1<sup>b</sup>. A seal bearing the name of Zainaddin Ahmad Khân Bahâdur, dated A.H. 1229=A.D. 1814, is found on fol. 1<sup>a</sup>.

### No. 974.

fol. 360; lines 24; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6 \times 4$ .

مقد الجمان في تاريخ اهل الزمان

### 'IQD AL-JUMÂN FÎ TA'RÎKH AHL AZ-ZAMÂN.

The second volume of the *'Iqd al-Jumân*, a universal history, from the earliest times down to A.H. 850=A.D. 1446.

Author: Badraddin Abû Muḥammad Maḥmûd bin Ahmad al-Ainî بدر الدين أبو محمد محمود بن احمد العيني (d. A.H. 855=A.D. 1451; see Lib. Cat., vol. v, part i, No. 166).

The present volume begins with the account of the Prophet Abraham:—

فصل في قصة الخليل عليه السلام \*

The following are the principal subjects contained in this volume : Legends of the early Prophets, from Abraham to Christ, foll. 1<sup>b</sup>-231<sup>a</sup>; the ancient Persian dynasties, foll. 231<sup>a</sup>-257<sup>a</sup>; Pharaohs of Egypt, foll. 257<sup>a</sup>-281<sup>a</sup>; the ancient Greek kings, foll. 281<sup>b</sup>-283<sup>a</sup>; Byzantines or the Eastern Roman Empire, foll. 283<sup>a</sup>-288<sup>a</sup>; the ancient Greek and Roman philosophers, foll. 288<sup>b</sup>-291<sup>a</sup>; a brief account of the European nations, foll. 291<sup>a</sup>-293<sup>b</sup>; a few ancient kings or Râjâhs of India, foll. 294<sup>a</sup>-296<sup>b</sup>; a few ancient Chinese kings, foll. 296<sup>b</sup>-297<sup>a</sup>; Himyarite kings or Tubbas of Yemen, foll. 297<sup>a</sup>-305<sup>a</sup>; Abyssinians, foll. 305<sup>a</sup>-307<sup>a</sup>; kings of Hīrah, foll. 307<sup>b</sup>-313<sup>a</sup>; Ġassānids, foll. 313<sup>a</sup>-318<sup>a</sup>; some kings who ruled in different parts of Arabia, foll. 318<sup>a</sup>-319<sup>b</sup>; genealogical account of eminent Arab tribes, foll. 319<sup>b</sup>-360<sup>b</sup>.

The entire work is divided into nineteen volumes. The present volume, which is designated in the colophon as the second *Juz*, was completed on Friday, the 10th of Rabi' II, A.H. 825=A.D. 1422.

The colophon runs thus:—

تم الجزء الثاني من عقد الجمان للإمام البدر محمود العيني رحمه  
الله المؤرخ بخطه يوم الجمعة آخر النهار العاشر من ربيع الآخر سنة خمس  
و عشرين و ثمان مائة -

For other copies see Paris, Nos. 1842-4; Waliaddin, No. 2376; and Cairo, vol. v, p. 88. See also Hāj. Khal., vol. iv, p. 229; Brock., vol. ii, p. 53; and Iktifā'al-Qunū', p. 376.

Written in cursive Naskh.

Dated A.H. 1143=A.D. 1730.

Scribe: محفوظ بن محمد السروى.

### No. 975.

foll. 183; lines 21; size 8 × 6; 6½ × 3½.

سط النجوم العوالى في ابناء الازائل والتوالى

SIMṬ AN-NUJŪM AL-'AWÂLÎ FÎ  
ANBÂ' AL-AWÂ'IL WA'T-  
TAWÂLÎ.

The second volume of the *Ta'rikh al-'Iṣāmī*, a general Muslim history, from the earliest times to A.H. 1103=A.D. 1692.

Author: 'Abdalmalik bin al-Ḥusain bin 'Abdal-Malik ash-Shāfi'i

al-Isāmī العاصمي الشافعي عبد الملك بن الحسين بن عبد الملك. He was born in A.H. 1049=A.D. 1639, at Mecca, where he served as a professor in the Madrasah attached to the holy mosque. He made himself known as an elegant writer in prose and verse, and died in his native city on Friday, the 13th Sha'bān, A.H. 1111=A.D. 1699. See Silk ad-Durar, vol. iii, p. 139; Tāj at-Ṭabaqāt, vol. xii, part i, fol. 63<sup>b</sup>; and Brock., vol. ii, p. 384.

The MS. opens with the following rubric:—

ذكر خروج سليمان ابن مرد في التوابين \*

The entire work is divided into four *Maqṣad* and a *Khâtimah*, each being subdivided into several *Bâb*. The present volume, designated on the title-page as the second *Juz*, contains only a portion of the fourth *Maqṣad* and the *Khâtimah*. It begins with an account of the rebellion of Sulaimān bin Ṣurad at Tawwābin, in A.H. 65=A.D. 685, against 'Abdalmalik (A.H. 65-86=A.D. 685-705).

Contents:—

*Maqṣad IV.*

*Bâb* III. Fāṭimids, fol. 43<sup>a</sup>.

*Bâb* IV. Ayyûbids of Egypt and Syria, fol. 63<sup>b</sup>.

*Bâb* V. Turcomans or Baḥrī Mamlûks, fol. 69<sup>b</sup>.

*Bâb* VI. Circassians or Burjī Mamlûks, fol. 75<sup>b</sup>.

*Bâb* VII. Ottoman Sultāns of Turkey, fol. 91<sup>a</sup>.

The *Khâtimah*, which deals chiefly with the descendants of Abū Ṭālib, is subdivided into three *Bâb*; the first, containing their genealogical tree, fol. 125<sup>b</sup>; the second, dealing with those who claimed sovereignty, fol. 139<sup>a</sup>; and the third, treating of those who ruled as Sharifs of Mecca, fol. 164<sup>a</sup>.

For other copies see Br. Mus., p. 573; Br. Mus. Suppl., Nos. 492-3; Berlin, No. 9478; Paris, No. 1563; and Cairo, vol. v, p. 69.

Written in cursive Naskh, with the headings in red. Foll. 90<sup>b</sup> and 125<sup>a</sup> are blank.

Dated A.H. 1223=A.D. 1808.

Scribe: اسمعيل بن عيسى بن اسمعيل البصري.



## HISTORY OF CREEDS AND SECTS.

No. 976.

fol. 177; lines 23; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 3\frac{1}{4}$ .

كتاب الملل والنحل

## KITÂB AL-MILAL WA'N-NIḤAL.

The well-known history of creeds and sects; complete in two parts.

Author: Abu'l-Faṭḥ Muḥammad bin 'Abdalkarim bin Aḥmad ash-Shahraṣṭānī أبو الفتح محمد بن عبد الكريم بن أحمد الشهرستاني. He was born at Shahraṣṭān (a town in Khurāsān) in A.H. 479=A.D. 1086. The author of the *Mir'āt al-Janān*, fol. 317<sup>a</sup>, describes him as a distinguished Imām, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect. In A.H. 510=A.D. 1116 he visited Bagdād, where he resided three years, and where a high degree of favour was manifested towards him by the public. He knew by heart a great quantity of traditions; his conversation was most agreeable, and he used to address pious exhortations to his auditors. He wrote several works, and died at his native town towards the end of Sha'bān, A.H. 548=A.D. 1153. For further particulars of his life see Ibn Khallikān (*De Slane's translation*), vol. ii, p. 675; *Mir'āt al-Janān*, fol. 317<sup>a</sup>; *Ṭabaqāt* by Al-Isnawī, fol. 137<sup>a</sup>; *Ṭabaqāt* by Ibn al-Mullaqqin, fol. 105<sup>b</sup>; *Ṭabaqāt* by Ibn Qāḍī Shuhbah, fol. 53<sup>b</sup>; *Ṭabaqāt al-Kubrā* by As-Subkī, vol. v, fol. 63<sup>a</sup>; *Tāj at-Ṭabaqāt*, vol. vi, part i, fol. 251<sup>b</sup>; *Dustūr al-I'lām*, fol. 74<sup>a</sup>; and Brock., vol. i, p. 428.

Beginning:—

الحمد لله حمد الشاكرين بجميع معامدة كلها على جميع نعمائه كلها  
حمدا كثيرا طيبا مباركا كما هو اهله الخ \*

For the contents of the work see Berlin, No. 2802. For other copies see India Office, Nos. 382, 383; Ayā Şūfiyah, Nos. 2369, 2370; Nūr 'Uṣmāniyah, No. 2216; Köpr., No. 322; Waliaddin, No. 2151; and Rāmpūr, p. 322. For Turkish and Persian translations see Brock., vol. i, p. 428. See also Hāj. Khal. vol. vi, p. 116; and Iktifā' al-Qunū', p. 174.

The Arabic text was edited and published by W. Cureton in two vols., London, 1846. It was also printed in Bûlâq, A.H. 1261.

Written in fair minute Naskh, within gold and coloured ruled borders. The headings are in red.

Slightly worm-eaten. Foll. 64<sup>b</sup> and 65<sup>a</sup> are blank.

Not dated. Probably 17th century.

A seal bearing the inscription افوض امرى الى الله, dated A.H. 1252=A.D. 1837, is found on the title-page.

### No. 977.

foll. 289; lines 19; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{1}{4}$ .

The Same.

Another copy of the same work.

Beginning:—

قال الشيخ العلامة محمد بن عبد الكريم الشهرستاني لما وفقني  
الله تعالى لمطالعة مقالات اهل العالم من ارباب الديانات والملل واهل  
الاهواء والنحل ..... اردت ان اجمع ذلك في مختصر يحتوى  
جميع متدين به المتدينون وانتحله المنتحلون النح •

Written in fair Naskh, with the headings in red.

Foll. 256-289 are supplied by a later hand. Several folios are badly worm-eaten.

Foll. 25<sup>a</sup>, 33<sup>a</sup>, 89<sup>a</sup>, 144<sup>a</sup>, 160<sup>a</sup>, 192<sup>a</sup> and 200<sup>a</sup> contain seals of a certain Muḥammad A'zam.

Not dated. Probably 17th century.



## HISTORY OF THE PROPHETS.

No. 978.

foll. 12; lines 12; size  $8 \times 5\frac{1}{4}$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

[ رساله في تاريخ الانبياء ]

## RISÂLAH FÎ TA'RÎKH AL-ANBIYÂ'.

A short tract containing a chronology of the Prophets, from Adam to Muhammad, and their ages.

Author: Qâḍî Zainaddin 'Abdalbâsiṭ bin Khalîl bin Shâhin al-Malaṭî al-Ḥanafî القاضي زين الدين عبد الباسط بن خليل بن شاهين الملطي الحنفي.

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burjî Mamlûk kings of Egypt, and held the post of Qâḍî. Ibn Iyâs, in his *Badâ'i' az-Zuhûr* (No. 1072 below), refers to him frequently as his *Shâikh* and teacher. Besides the present work, our author wrote a continuation of the *Ta'rikh al-Islâm* of Aḍ-Ḍahabî, A.H. 744-896=A.D. 1343-1491, entitled *Nail al-Amal* (a copy is described in Bodl., vol. i, No. 803), and a short chronological account of the Sultâns of Egypt (No. 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultân Salim I (A.H. 918-926=A.D. 1512-1520), in A.H. 923=A.D. 1517 shows that he was still alive then. Hence the date of his death, A.H. 920=A.D. 1514, as given by Brock., vol. ii, p. 54, is evidently incorrect.

Beginning:—

قال الشيخ الامام العلامة زين الدين عبد الباسط الحنفي - اما بعد حمد الله على جزيل نواله و الصلاة و السلام على سيدنا محمد و صحبه و آله فهذه رسالة لطيفة مختصرة طريقة مباركة شريفة تشتمل على تاريخ ما بين الانبياء الاكبر من المدد و السنين و الاعوام و بيان اولى العزم منهم على سيدنا و عليهم افضل الصلاة و السلام جمعتها من كلام العلماء الاعلام و الائمة في هذا الشأن من آدم الى نبينا محمد عليهما الصلاة و السلام و بالله المستعان الخ •

The tract concludes thus:—

- هذا آخر ما فتح الله به من الكلام في هذا المقام والحمد لله أولا  
و آخرها ظاهرا وباطنا •

Written in fair Naskh. Not dated. Probably 17th century.

A fly-leaf at the beginning contains a short notice of the present work in English, with the initials G. C. R.

No. 979.

fol. 524; lines 13; size 11×7; 8×5.

بدء الخلق وسير الانبياء

# BAD'AL-KHALQ WA SIYAR AL-ANBIYÂ'.

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad, from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple, *Ka'bah*, in the year of Muhammad's birth; chiefly based on the Qurân, its commentaries, and the Hadîs.

The author's name and the time in which he flourished cannot be traced. The following authorities are frequently quoted:—

1. Hishâm bin Muhammad al-Kalbî (d. A.H. 204=A.D. 819).
2. Ibn Qutaibah ad-Dinawari (d. A.H. 276=A.D. 889).
3. Sulaimân bin Ahmad at Tabarânî (d. A.H. 360=A.D. 971).
4. 'Ali bin Muhammad al-Mâwardî (d. A.H. 450=A.D. 1058).
5. Imâm al-Gazâlî (d. A.H. 505=A.D. 1111).
6. Mahmûd bin 'Umar az-Zamakhshari (d. A.H. 538=A.D. 1143).
7. Abu'l-Faraj Ibn al-Jawzî (d. A.H. 597=A.D. 1200).
8. Muhammad bin Ishâq al-Qûnawî (d. A.H. 672=A.D. 1273).

Beginning:—

الحمد لله الذي خلق العرش و السماء و اخترع الفلك الدوار  
و ابداع الاشياء و فطر الارضين السبع و وضعها على الماء .....  
اما بعد فهذا كتاب اذكر فيه بعون الله تعالى ذكر مبدء المخلوقات و خلق  
العرش و الكرسي و السموات و الارضين و ما فيهن و قصص النبيين من خلق  
آدم الى ايام بني اسرائيل و ما جرى مجرى ذلك الخ •

The work is divided into forty *Majālis* (sittings), some of which are subdivided into several *Bāb*, as follows :—

*Majlis* I. On the creation of the earth, in the following seven *Bāb* :—

- I. Fol. 3<sup>a</sup>. الباب الاول في بدء خلق الارض وكيفيتها
- II. Fol. 7<sup>b</sup>. الباب الثاني في حدود الارض و مسافتها و اطرافها و سكانها \*
- III. Fol. 10<sup>a</sup>. الباب الثالث في ذكر الايام التي خلقها الله فيها
- IV. Fol. 10<sup>a</sup>. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 11<sup>a</sup>. الباب الخامس في ذكر ما زين الله الارض بها
- VI. Fol. 11<sup>b</sup>. الباب السادس في مالها
- VII. Fol. 12<sup>a</sup>. الباب السابع في وجوه الارض المذكورة في القرآن

*Majlis* II. On the creation of the seven heavens, in the following seven *Bāb* :—

- I. Fol. 13<sup>b</sup>. الباب الاول في بدء خلق السموات
- II. Fol. 14<sup>a</sup>. الباب الثاني في جوهرها و اجناسها
- III. Fol. 14<sup>a</sup>. الباب الثالث في ذكر هيأتها و مسافتها
- IV. Fol. 14<sup>b</sup>. الباب الرابع في ذكر اسمائها و القابها
- V. Fol. 16<sup>b</sup>. الباب الخامس في ذكر الايام التي خلق الله السموات فيها \*
- VI. Fol. 17<sup>a</sup>. الباب السادس في ذكر ما زين الله السماء به
- VII. Fol. 24<sup>b</sup>. الباب السابع في ذكر مآلها

*Majlis* III. On the creation of the sun and the moon, fol. 25<sup>a</sup>.

*Majlis* IV. On the creation of Adam, in eleven *Bāb*, as follows :—

- I. Fol. 32<sup>b</sup>. الباب الاول في ذكر وجوه من الحكم في خلق آدم
- II. Fol. 33<sup>b</sup>. الباب الثاني في بدء خلق آدم
- III. Fol. 36<sup>b</sup>. الباب الثالث في صفة نفخ الروح فيه
- IV. Fol. 40<sup>b</sup>. الباب الرابع في ذكر خلق حواء عليها السلام
- V. Fol. 41<sup>b</sup>. الباب الخامس في ذكر امتحان الله تعالى آدم
- VI. Fol. 47<sup>a</sup>. الباب السادس في حال آدم بعد هبوطه الى الارض و ما كان منه \*



- VII. Fol. 54<sup>b</sup>. الباب السابع في حال ابليس بعد هبوطه الى الارض
- VIII. Fol. 55<sup>b</sup>. الباب الثامن في مآرأى ابليس آدم
- IX. Fol. 57<sup>a</sup>. الباب التاسع في ذكر قابيل و هابيل
- X. Fol. 60<sup>b</sup>. الباب العاشر في ذكر وفاة آدم
- XI. Fol. 61<sup>b</sup>. الباب الحادي عشر في الخصائص التي خص بها آدم
- Majlis V.* Enoch, fol. 62<sup>a</sup>.
- Majlis VI.* Hârût and Mârût, fol. 64<sup>a</sup>.
- Majlis VII.* Noah, fol. 67<sup>a</sup>.
- Majlis VIII.* Hûd (probably Heber of the Bible), fol. 74<sup>b</sup>.
- Majlis IX.* 'Âd and his son Shaddâd, with a description of the latter's terrestrial paradise, called *Iram*, fol. 80<sup>a</sup>.
- Majlis X.* Şâlih, fol. 86<sup>a</sup>.
- Majlis XI.* The people of Ar-Rass (اصحاب الرس), fol. 91<sup>b</sup>.
- Majlis XII.* Abraham, in the following eight *Bâb* :—
- I. Fol. 96<sup>b</sup>. الباب الاول في مولود ابراهيم
- II. Fol. 98<sup>b</sup>. الباب الثاني في ذكر خروجه من السرب و رجوعه الى قومه \*
- III. Fol. 104<sup>b</sup>. الباب الثالث في ذكر مولد اسمعيل و اسحق و نزول اسمعيل و امه الحرم وقصة زمزم \*
- IV. Fol. 111<sup>b</sup>. الباب الرابع في صفة بناء الكعبة من اول امرها الى آخرها \*
- V. Fol. 116<sup>a</sup>. الباب الخامس في ذكر امر الله خليله بذبح الولد
- VI. Fol. 121<sup>a</sup>. الباب السادس في ذكر هلاك نمرود
- VII. Fol. 123<sup>b</sup>. الباب السابع في وفاة سارة وهاجر و ذكر ازواج ابراهيم و وفاته \*
- VIII. Fol. 124<sup>b</sup>. الباب الثامن في خصائص ابراهيم
- Majlis XIII.* Ishmael and Isaac, fol. 125<sup>b</sup>.
- Majlis XIV.* Lot, fol. 127<sup>b</sup>.
- Majlis XV.* Joseph, fol. 132<sup>b</sup>.
- Majlis XVI.* Mûsâ bin Mishâ, the grandson of Joseph, fol. 174<sup>b</sup>.
- Majlis XVII.* Job, fol. 175<sup>a</sup>.
- Majlis XVIII.* Du'l-Kifl ( ذوالكفل ), fol. 186<sup>a</sup>.
- Majlis XIX.* Jethro, the father-in-law of Moses, fol. 189<sup>a</sup>.
- Majlis XX.* Moses, in twenty-seven *Bâb*, as follows :—
- I. Fol. 191<sup>b</sup>. الباب الاول في ذكر نسبه
- II. Fol. 191<sup>b</sup>. الباب الثاني في ذكر مولده

- III. Fol. 201<sup>a</sup>. الباب الثالث في ذكر حلية هارون وموسى
- IV. Fol. 201<sup>b</sup>. الباب الرابع في قتله القبطي وخروجه من مصر وزودة مدين \*
- V. Fol. 203<sup>b</sup>. الباب الخامس في دخول موسى ارغس مدين و تزويج شعيب ابنته آية \*
- VI. Fol. 205<sup>a</sup>. الباب السادس في ذكر عصا موسى
- VII. Fol. 208<sup>a</sup>. الباب السابع في خروج موسى باهله من مدين وتكليم الله آية في الطريق وارساله الى فرعون واخاه هارون معه \*
- VIII. Fol. 215<sup>b</sup>. الباب الثامن في دخول موسى و هارون على فرعون \*
- IX. Fol. 218<sup>a</sup>. الباب التاسع في ذكر خروج موسى و هارون مع السحرة يوم الرينة \*
- X. Fol. 221<sup>a</sup>. الباب العاشر في قصة خزييل مومن آل فرعون وامرأته واولاده ومقتلهم \*
- XI. Fol. 222<sup>a</sup>. الباب الحادي عشر في قصة آسية امرأة فرعون
- XII. Fol. 223<sup>b</sup>. الباب الثاني عشر في قصة بناء الصرح
- XIII. Fol. 225<sup>a</sup>. الباب الثالث عشر في ذكر الآيات
- XIV. Fol. 226<sup>a</sup>. الباب الرابع عشر في ذكر صفة الآيات وتفصيلها
- XV. Fol. 232<sup>b</sup>. الباب الخامس عشر في قصة اسراء موسى ببني اسرائيل الى البحر وكيفية نجاة موسى وقومه و هلاك فرعون وقومه \*
- XVI. Fol. 238<sup>b</sup>. الباب السادس عشر في ذكر ذهاب موسى الى الجبل لملاقات ربه وما يتعلق بذلك \*
- XVII. Fol. 247<sup>b</sup>. الباب السابع عشر في قصة هارون وبني اسرائيل مع السامري \*
- XVIII. Fol. 255<sup>a</sup>. الباب الثامن عشر في قصة قارون
- XIX. Fol. 260<sup>b</sup>. الباب التاسع عشر في قصة موسى وخضر
- XX. Fol. 274<sup>b</sup>. الباب العشرون في ذكر عاميل قتييل بني اسرائيل وقصة البقرة \*
- XXI. Fol. 280<sup>a</sup>. الباب الحادي و العشرون في ذكر بناء بيت المقدس وتابوت السكينة \*

XXII. Fol. 283<sup>a</sup>. الباب الثاني والعشرون في ذكر مسير بني اسرائيل الى الشام حيث جاوزوا البحر وصفة حرب جبارين ووقصة التيه وما يتعلق بذلك \*

XXIII. Fol. 287<sup>a</sup>. الباب الثالث والعشرون في ذكر النقباء الذين اخذتهم موسى ليكونوا كفلاء له على قومه

XXIV. Fol. 291<sup>b</sup>. الباب الرابع والعشرون في ذكر النعم التي انعم الله على بني اسرائيل في التيه \*

XXV. Fol. 295<sup>a</sup>. الباب الخامس والعشرون في فتح اريحا ونزول بني اسرائيل الشام \*

XXVI. Fol. 295<sup>b</sup>. الباب السادس والعشرون في ذكر وفاة هارون

XXVII. Fol. 296<sup>b</sup>. الباب السابع والعشرون في ذكر وفاة موسى

*Majlis XXI.* Joshua, fol. 299<sup>b</sup>.

*Majlis XXII.* On the prophets and kings who ruled over the Israelites after the death of Joshua, fol. 302<sup>a</sup>.

*Majlis XXIII.* Ezekiel, fol. 302<sup>b</sup>.

*Majlis XXIV.* Elias, fol. 304<sup>b</sup>.

*Majlis XXV.* Samuel, in the following five *Bâb* :—

I. Fol. 314<sup>b</sup>. الباب الاول في بدو امر اشمويل وصفة نبوته

II. Fol. 317<sup>a</sup>. الباب الثاني في قصة ملك طالوت و اتيان النابوت وحرب جالوت \*

III. Fol. 323<sup>b</sup>. الباب الثالث في قصة اشمويل حين اوحى الله اليه ان يامر طالوت بالمسير الى قتال جالوت مع بني اسرائيل \*

IV. Fol. 324<sup>b</sup>. الباب الرابع في ذكر بدو امر داود عليه السلام وحرب جالوت وصفة قتله \*

V. Fol. 328<sup>a</sup>. الباب الخامس في ماجرى بين طالوت و داود عليه السلام بعد قتل جالوت \*

*Majlis XXVI.* David, in the following seven *Bâb* :—

I. Fol. 332<sup>a</sup>. الباب الاول في ذكر ماخص الله تعالى نبيه داود من الفضائل \*

II. Fol. 336<sup>b</sup>. الباب الثاني في قصة داود حين ابتلى بالخطية و ما يتصل بها \*



III. Fol. 343<sup>a</sup>. الباب الثالث في قصة خروج ابن داود و ما كان  
من امرهما \*

IV. Fol. 344<sup>a</sup>. الباب الرابع في قصة اصحاب السبت

V. Fol. 346<sup>a</sup>. الباب الخامس في قصة حكم داود و سليمان عليهما  
السلام في العرش \*

VI. Fol. 347<sup>a</sup>. الباب السادس في قصة استغلاف داود ابنه سليمان  
و ذكر بدو الخاتم \*

VII. Fol. 349<sup>b</sup>. الباب السابع في ذكر وفاة داود عليه السلام

*Majlis XXVII.* Solomon, in the following four *Bâb* :—

I. Fol. 350<sup>b</sup>. الباب الاول في ذكر ماخص الله نبيه سليمان عليه  
السلام \*

II. Fol. 375<sup>b</sup>. الباب الثاني في قصة بلقيس ملكة سبا و الهدهد وما  
يتصل بها \*

III. Fol. 389<sup>b</sup>. الباب الثالث في غزوة سليمان ابا زوجة جرادة و خبر  
شياطين اخذ خاتمه و سبب زوال ملكه \*

IV. Fol. 391<sup>b</sup>. الباب الرابع في ذكر وفاة سليمان عليه السلام

*Majlis XXVIII.* On the prophets Isaiah, Jeremiah, Daniel and  
Ezra, with an account of Nebuchadnezzar (بخت نصر), in the follow-  
ing five *Bâb* :—

I. Fol. 394<sup>b</sup>. الباب الاول في قصة شعيا عليه السلام

II. Fol. 398<sup>b</sup>. الباب الثاني في قصة ارميا

III. Fol. 400<sup>b</sup>. الباب الثالث في قصة دانيال عليه السلام

IV. Fol. 405<sup>a</sup>. الباب الرابع في قصة عزير بن شرحيا

V. Fol. 408<sup>b</sup>. الباب الخامس في ذكر غزوة بخت نصر العرب وقصة  
برخيا اب زكريا \*

*Majlis XXIX.* Luqmân, fol. 410<sup>a</sup>.

*Majlis XXX.* Balûqiyâ, fol. 413<sup>b</sup>.

*Majlis XXXI.* Du'î-Qarnain, in the following five *Bâb* :—

I. Fol. 420<sup>a</sup>. الباب الاول في ذكر نسبه و لقبه

II. Fol. 421<sup>a</sup>. الباب الثاني في ذكر بدء امره

III. Fol. 422<sup>b</sup>. الباب الثالث في ذكر بعض العوادث التي كانت في  
ايام ذي القرنين \*

IV. Fol. 427<sup>a</sup>. الباب الرابع في صفة سد ذى القرنين وما يتعلق به

V. Fol. 429<sup>a</sup>. الباب الخامس في دخول ذى القرنين الظلمات

*Majlis XXXII.* On the prophets Zacharias, John the Baptist, Jesus and his mother Mary, in thirteen *Bâb*, as follows:—

I. Fol. 433<sup>b</sup>. الباب الاول في ذكر مولد مريم

II. Fol. 437<sup>a</sup>. الباب الثاني قال الله تعالى هنالك دعا زكريا ربه

III. Fol. 440<sup>a</sup>. الباب الثالث في ذكر نبوته و سيرته

IV. Fol. 443<sup>a</sup>. الباب الرابع في ذكر مقتل يحيى عليه السلام

V. Fol. 444<sup>b</sup>. الباب الخامس في مقتل زكريا عليه السلام

VI. Fol. 445<sup>a</sup>. الباب السادس في مولد عيسى عليه السلام

VII. Fol. 449<sup>a</sup>. الباب السابع في ذكر رجوع مريم بابنها بعد الولادة  
من بيت لحم الى قومه \*

VIII. Fol. 450<sup>b</sup>. الباب الثامن في ذكر خروج مريم وعيسى الى مصر

IX. Fol. 452<sup>a</sup>. الباب التاسع في صفة عيسى و حليته

X. Fol. 452<sup>a</sup>. الباب العاشر في ذكر آيات و المعجزات التي ظهرت  
على عيسى في صباه \*

XI. Fol. 455<sup>a</sup>. الباب الحادي عشر في ذكر رجوع مريم وعيسى  
عليهما السلام الى بلادهما بعد موت هير ودوس \*

XII. Fol. 456<sup>a</sup>. الباب الثاني عشر في قصة الحواريين

XIII. Fol. 457<sup>a</sup>. الباب الثالث عشر في ذكر خصائص عيسى  
و المعجزات التي ظهرت على يده بعد مبعثه  
الى ان رفعه الله الى السماء \*

*Majlis XXXIII.* The three Apostles who were sent by Jesus to Antioch, fol. 476<sup>a</sup>.

*Majlis XXXIV.* Jonah, fol. 479<sup>b</sup>.

*Majlis XXXV.* The Aṣḥâb al-Kahf, or the Companions of the Cave, fol. 486<sup>a</sup>.

*Majlis XXXVI.* Saint George, fol. 497<sup>b</sup>.

*Majlis XXXVII.* Shamsûn (a saint), fol. 505<sup>a</sup>.

*Majlis XXXVIII.* The Aṣḥâb al-Ukhdûd, or the Companions of the Trench, fol. 506<sup>b</sup>.

*Majlis XXXIX.* Barsîsâ (a saint), fol. 512<sup>b</sup>.

*Majlis XL.* Abrahah's expedition against Mecca, fol. 517<sup>b</sup>.

Written in fair bold Naskh, with the headings in red. Dated A.H. 1278=A.D. 1861.

Scribe: الحاج محمد جمال بن احمد جمال بخشي.

According to a note on the title-page, the MS. was obtained from the Āṣafiyah Library of Haidarābād (Deccan) in exchange for some books.

## HISTORY OF MUḤAMMAD.

No. 980.

foll. 107; lines 11; size  $8 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

شمائل النبي

### SHAMĀ'IL AN-NABĪ.

An account of the features, manners and character of the Prophet by Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidī ابو عيسى محمد بن عيسى الترمذی (*d.* A.H. 279=A.D. 892; see Lib. Cat., vol. v, part i, No. 210).

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ الحافظ

ابو عيسى محمد بن عيسى بن سورة الترمذی رحمه الله الخ \*

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No. 133.

For other copies see Berlin, No. 9634; Paris, No. 712; Bashīr Āgā, No. 159; Waliaddin, No. 772; Ḥamidiyah, No. 341; Nūr 'Uṣmāniyah, Nos. 1168-75; Ayā Şūfiyah, No. 764; Köpr., No. 354; Bûhâr, No. 21; and Râmpûr, p. 94. See also Brock., vol. i, p. 162; and Hâj. Khal., vol. iv, p. 70.

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifâ'al-Qunû', p. 133.

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten.



Not dated. Probably 16th century.

- Three fly-leaves at the beginning, and one at the end, contain  
 • miscellaneous notes and extracts from various books of Ḥaḍīṣ.

### No. 981.

fol. 60; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{3}{4} \times 2$ .

The Same.

Another copy of the same work, beginning as the above.

According to the following colophon, the present copy, dated A.H. 1173=A.D. 1759, was transcribed by 'Alī ash-Sharshābī, a disciple of Shaikh 'Alī bin Aḥmad as-Sa'īdī al-'Adawī (d. A.H. 1189=A.D. 1775; see Silk ad-Durar, vol. iii, p. 206):—

كتبه الحقير على الشرشابى لنفسه غفر الله له ولوالديه وللمسلمين  
 الاجمعيين واخذها عن العلامة الشيخ على الصعيدي العدوي نفعا لله  
 به أمين وكان الفراغ منه يوم الجمعة ثاني عشرين شهر شوال سنة ١١٧٣ \*

Written in fair Naskh, with marginal notes. The headings are in red.

### No. 982.

fol. 175; lines 25; size  $10 \times 5\frac{3}{4}$ ;  $7\frac{1}{2} \times 3\frac{1}{4}$ .

شرح شمائل النبي

### SHARḤ SHAMÂ' IL AN-NABÎ.

A commentary on the *Shamâ'il an-Nabi* of At-Tirmidî, by 'Iṣāmaddīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfarâ'īnī 'Eṣām al-Dīn Ibrāhīm bin Muḥammad bin Muḥammad al-Isfarâ'īnī.

Beginning:—

الحمد لله الذي جعل الانسان مصطفىا باكرم الشمائل وعيونا احمد  
 الخلائق محمود الخصائل النعم \*

The author, a most diligent scholar of Transoxiana, who wrote several useful works, was born at Isfarâ'in, a town in the neighbourhood of Naisâpūr. He was appointed professor in the Madrasah founded by Shâhrukh Mirzâ (A.H. 807-850=A.D. 1404-1447); but

subsequently he resigned this post, and went to Bukhārā, in A.H. 926=A.D. 1520, where he enjoyed the favour of its ruler, 'Ubaidallāh Khān (A.H. 940-946=A.D. 1533-1539). He died in A.H. 944=A.D. 1537. See Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 348; Ḥadā'iq al-Ḥanafiyah, p. 373; and Brock, vol. ii, p. 410.

For other copies of the work see Escur., No. 1733; Kōpr., No. 315; and Rāḡib Pāshā, No. 280. See also Hāj. Khal., vol. iv, p. 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabi' II, A.H. 1030=A.D. 1621.

### No. 983.

fol. 23; lines 25-35; size  $11 \times 6\frac{1}{2}$ ;  $8 \times 4$ .

شرح شمائل النبي

## SHARḤ SHAMÂ'IL AN-NABÎ.

An incomplete and imperfect copy of a rare commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Amîr Nasimaddîn Muḥammad, commonly called Mirak Shâh امير نسيم الدين محمد المشتير بميرك شاه.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى انتتم هذا الكتاب الشريف  
العظيم المقدار بحمد الله الكريم الغفار الخ \*

The author, Mirak Shâh, who flourished in the middle of the 10th century of the Hīrah, was the son of Amîr Jamāladdîn 'Atâ'allāh al-Husaini (d. A.H. 930=A.D. 1524), the author of a Persian work, entitled *Rawḍat al-Aḥbâb* (see Lib. Cat., vol. vi, No. 496). Khwānd Amîr, in the Ḥabīb as-Siyar, vol. iii, *Juz* iii, p. 349, while speaking of Mirak Shâh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultāniyah Madrasah of Harāt.

Numerous folios seem to be wanting after fol. 20. The present copy breaks off abruptly in the middle of the chapter باب ملوة الضعى.

The first twenty folios are written in ordinary Nasta'liq, and the rest in Nim-Shikastah; apparently, by different scribes.

Not dated. Probably 18th century.

No. 984.

foll. 125; lines 21; size  $7\frac{1}{4} \times 4\frac{3}{4}$ ;  $5 \times 3$ .

شرح شمائل النبي

## SHARḤ SHAMÂ'IL AN-NABÎ.

A rare copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Shamsaddîn Mawlâ Muḥammad al-Ḥanafî شمس الدين مولی محمد الحنفی.

Beginning:—

قال شكر الله سعيه الحمد لله الحمد هو الثناء الجميل الاختياري  
من نعمه او غيرها الخ \*

The author, Mawlâ Muḥammad al-Ḥanafî, who flourished in the middle of the 10th century of the Hijrah, was a disciple of Amîr Jamâladdîn 'Atâ' allâh al-Ḥusainî (d. A.H. 930=A.D. 1524), as appears from the following note on the title-page; a note, said to be a copy of one written by the author himself:—

ترمذی غیر از سنن جامع تصنیفات دارد از آنجمله یکی شمائل  
النبی است علیه الصلوٰۃ والسلام و آن از احسن شمائل و کتبی است  
که درین باب تصنیف کرده اند و میامن و برکات بسیار دارد و برای هر مہم  
کہ بخوانند مقصود حاصل شود و این معنی مجرب گشته کذا افاد شیخنا  
و استادنا الامیر جمال الدین عطاء الله مدظله العالی فی شرح المشکوٰۃ  
و فقیر این سخن را از ایشان شنوده ام - نقلت هذه الفائدة من خط استاذ  
المحققین و سند المدققین مولی الحنفی الملة والدین \*

Khawând Amîr, in the Ḥabîb as-Siyar, vol. iii, *Juz* iii, p. 349, while speaking of Mawlâ Muḥammad al-Ḥanafî in the present tense, describes him as a man of vast learning and some piety; adding that he held the post of professor in the Sultâniyah Madrasah of Harât.

The work was completed, as stated by the author at the end, on Tuesday, the 6th Jumâdâ I, A.H. 926=A.D. 1520.

Written in small and close Nasta'liq, with some marginal notes marked with the words منه مدظله. The headings are in red. Slightly water-stained.

Dated A.H. 935=A.D. 1529.



Two seals bearing the inscription *محب احباب عبد الوهاب* are found at the end. The title-page also contains three seals, but illegible.

### No. 985.

fol. 136; lines 19; size 10 × 7; 7 × 4.

شرح شمائل النبي

### SHARḤ SHAMÂ'IL AN-NABÎ.

The unique copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî.

The author, who does not reveal his name, refers on fol. 86<sup>a</sup> to Sayyid Aṣiladdin, whom he calls استاذ الاستاذ (the teacher's teacher). This Aṣiladdin, whose full name was Amir Sayyid Aṣiladdin 'Abdallâh bin 'Abdarrahmân al-Ḥusainî ash-Shirâzî, wrote a comprehensive history of the Prophet, entitled *Durj ad-Durar* (see Lib. Cat., vol. vi, No. 485), and died in A.H. 883=A.D. 1478. See Ḥabîb as-Siyar, vol. iii, *Juz* iii, p. 335.

Beginning:—

الحمد لله و سلام على عبادة الذين اصطفى قال الشيخ الحافظ  
ابو عيسى محمد بن عيسى بن سورة الترمذي المصنف رحمه الله باب  
ما جاء في خلق رسول الله على الله عليه و سلم اى هذا باب في بيان  
احاديث وارادة في خلق رسول الله الخ \*

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamâ'il* of At-Tirmidî.

### No. 986.

fol. 275; lines 25; size 8½ × 6; 6 × 4.

شرح شمائل النبي

### SHARḤ SHAMÂ'IL AN-NABÎ.

A copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Zainaddin 'Abdarra'ûf Muḥammad bin Tâj al-Ârifin bin

زين الدين عبد الرؤف محمد 'Alī bin Zayn al-'Ābidin al-Haddādi al-Munāwī (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

Beginning:—

شمائل اهل الفضائل فى الحديث و القديم و عوائد ارباب الفوائد  
فى كل مطلع قويم حمد الذات المتعالية المستوجبة لكل كمال و جلال  
و جمال و تعظيم النعم \*

In the preface, the author mentions two commentaries on the *Shamā'il* of At-Tirmidī, one by 'Iṣāmaddīn al-Isfarā'īnī (No. 982 above), and the other by Ibn Ḥajar al-Haiṣamī (d. A.H. 973=A.D. 1565). The former, says our author, although a good production, contains some merely conjectural and hypothetical explanations; while the latter, based on the former, curtails important matter, and he zealously reprimands the author for spending time over unnecessary points. Our author, being requested by some of his learned friends, wrote the present work, selecting materials from both the commentaries, with handsome additions of his own. The former is referred to with the initial of its author's name, viz., العِصَام, and the latter with the word الشارح. The work was completed, as stated by the author at the end, in A.H. 999=A.D. 1591.

For other copies see Alger, No. 1666; Yenī, No. 241; Rāgib Pāshā, No. 281; Nūr 'Uṣmāniyah, No. 1034; Ayā Şūfiyah, No. 601; and Āṣāfiyah, p. 870. See also Hâj. Khal., vol. iv, p. 71; and Brock., vol. i, p. 162.

The present copy was transcribed, as stated in the following colophon, from the author's original draft:—

قال المؤلف رحمه الله تعالى قد وافق الفراغ من هذا التعليق  
الميمون ..... سنة ٩٩٩ من هجرة المبعوث لكافة الانام عليه افضل  
الصلوة و اشرف السلام و كتبت هذه النسخة المباركة من نسخة اصل  
المؤلف على حسب الطاقة \*

Written in Naskh, with occasional rubrics. Foll. 106<sup>b</sup> and 107<sup>a</sup> contain short lacunae.

Dated the 16th Ṣafar, A.H. 1056=A.D. 1646.

A table of contents is prefixed to the work.

The title-page contains a short biographical notice of Naḍr bin Shumail, the well-known grammarian of Baṣrah, who died in A.H. 203=A.D. 818.

## No. 987.

fol. 334; lines 17; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another incomplete copy of the same work. It corresponds with fol. 147<sup>b</sup>-285<sup>a</sup> of the preceding copy, and begins with the following chapter:—

باب ما جاء في صفة رضى رسول الله صلى الله عليه وسلم \*

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

## No. 988.

fol. 277; lines 27; size  $9 \times 6$ ;  $7 \times 4$ .

المواهب المحمدية

## AL-MAWÂHIB AL-MUḤAMMADIYAH.

An autograph copy of the author's copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, composed in A.H. 1196=A.D. 1782.

Author: Sulaimân bin 'Umar bin Manṣûr al-'Ujaili ash-Shâfi'î al-Azhari, called Al-Jamal الأزهرى الشافعى العجلى. He was born at Minyat al-'Ujail (a village in Egypt). He studied in Cairo; served\* there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsîr al-Jalâlain* of As-Suyûtî, entitled الفتوحات الالهيه; a commentary on *Al-Hizb al-Kabîr* of Ash-Shâdîlî (d. A.H. 656=A.D. 1258), entitled القول المنير في شرح العرب الكبير; and a glossary on the *Fath al-Wahhâb* of Abû Yaḥyâ Zakariyâ al-Anṣârî (d. A.H. 926=A.D. 1520). He died in A.H. 1204=A.D. 1790. See *Iktifâ' al-Qunû'*, p. 116; and Brock., vol. ii, p. 354.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين .....  
... اما بعد لما كانت معرفة احاديثه صلى الله عليه وسلم ابرك العلوم  
و افضلها الخ \*



We are told in the preface that the present work is really an abridgment of Al-Munâwî's commentary on the *Shamâ'il an-Nabi* of At-Tirmidî (No. 986 above), with some additions from sources to which the author constantly refers.

No copy of the work is noticed in any other catalogue.

Written in cursive Naskh, with occasional rubrics. The numerous additions and alterations and the general appearance of the MS. suggest that it is the author's original draft.

Dated A.H. 1196=A.D. 1782.

### No. 989.

fol. 203; lines 23—25; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

### دلائل النبوة

### DALÂ'IL AN-NUBÛWAT.

A fairly old copy of the *Dalâ'il an-Nubûwat*, a work containing proofs of Muḥammad's prophetic mission; complete in three *Juz*.

Author: Abû Nu'aim Aḥmad bin 'Abdallâh bin Aḥmad bin Ishâq al-Isfahânî اسحاق بن أحمد بن عبد الله بن أحمد بن إسحاق الصفهاني, a well-versed traditionist and a Ṣûfî of great eminence. He was born in Rajab, A.H. 336=A.D. 948, or according to some in A.H. 334=A.D. 946. In A.H. 356=A.D. 967, he travelled to Bagdâd and subsequently visited other places, such as Baṣrah, Kûfah and Naisâpûr, for the sake of acquiring knowledge. He wrote several books, and died at Isfahân on Sunday, the 21st Muḥarram, A.H. 430=A.D. 1038. For his life and works see *Ṭabaqât* by Ibn al-Mulaqqin, fol. 26<sup>b</sup>; *Ṭabaqât* by Al-Isnawî, fol. 228<sup>b</sup>; *Ṭabaqât al-Kubrâ* by As-Subkî, vol. iii, fol. 136<sup>b</sup>; *Ṭabaqât* by Ibn Qâḍî Shuhbah, fol. 27<sup>b</sup>; *Taḍkirat al-Huffâẓ*, vol. iii, p. 291; *Yâqût*, vol. i, p. 806; *Al-Ansâb* by As-Sam'ânî, fol. 41<sup>a</sup>; *Mir'ât al-Janân*, fol. 253<sup>a</sup>; *Ibn Khallikân* (De Slane's translation), vol. i, p. 74; *Dustûr al-I'lâm*, fol. 142<sup>a</sup>; and *Brock.*, vol. i, p. 362.

Beginning:—

الحمد لله و سلام على عبادة الذين اعطوا اخبرنا الشيخ الامام الفقيه  
العالم الثقة الحافظ سعد الخير ابن محمد بن سهل الانصاري رحمه الله قراءة  
عليه ونحن نسمع و ذلك في سنة تسع و ثلثين و خمس مائة في منزله

بدار الخلافة عمرها الله قال اخبرنا الشيخ الفقيه ابو سعد محمد بن محمد  
المطرز رحمه الله قراءة عليه في داره باصبيان وانا اسمع قال اخبرنا الامام  
ابو نعيم احمد بن عبد الله بن احمد بن اسحاق قراءة عليه قال الحمد لله  
مولى النعم الجسام و مسدى الآلاء العظام الخ •

In this the scribe, Yaḥyā bin Abi'l-Qāsim bin Abi Firās al-Harrānī, tells us that he read the work in A.H. 539=A.D. 1145 with Sa'd al-Khair Ibn Muḥammad bin Sahl al-Anṣārī (*d.* A.H. 541=A.D. 1147; see *Tabaqāt al-Kubrā* by As-Subkī, vol. v, fol. 228<sup>b</sup>), who himself had read it at Iṣfahān with Abū Sa'd Muḥammad bin Muḥammad al-Muṭarriz (*d.* A.H. 503=A.D. 1110; see *Mir'āt al-Janān*, fol. 286<sup>a</sup>), a pupil of the author.

The work is divided into thirty-five chapters, a table of which is given at the end of the preface, foll. 2<sup>a</sup>-4<sup>a</sup>.

For other copies see Br. Mus. Suppl., No. 510; and Cairo, vol. i, p. 341. See also Hāj. Khal., vol. iii, p. 237. The work has been printed at Haidarābād in A.H. 1320.

Written on old creamy paper in fair Naskḥ.

The first folio is seriously damaged.

Dated Tuesday, the 5th Du'l-Hijjah, A.H. 603=A.D. 1207.

Scribe: يعقوب بن ابي القاسم بن ابي فراس بن بركات بن سعدان بن سلامة  
بن الزجاج الحناني.

### No. 990.

foll. 66; lines 15; size 9 × 5½; 7 × 3½.

### كتاب المعراج

### KITĀB AL-MI'RĀJ.

A rare copy of a work on the *Mi'rāj*, or the Prophet's ascension to heaven.

Author: Abu'l-Qāsim 'Abdalkarīm bin Hawāzin bin 'Abdalmalik bin Ṭalhah bin Muḥammad al-Qushairī بن هوازن بن عبد الكريم بن هلال بن عبد الملك بن طلحة بن محمد القشيري (*d.* A.H. 465=A.D. 1074; see Lib. Cat., vol. xiii, No. 828).

Beginning:—

الحمد لله مريد الدين و فاصلة و موضع الحق ببصائر الخ •

Cf. Hāj. Khal., vol. v, p. 153.

The author tells us in the preface that the question of the

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines, he gives in this work a correct and authenticated account to refute all disbelievers.

The work is divided into the following chapters:—

Fol. 4<sup>a</sup>. باب ذكر الاخبار الواردة في المعراج

Fol. 31<sup>a</sup>. باب ذكر الاسئلة في المعراج

Fol. 38<sup>a</sup>. باب في ذكر الخصائص التي خص بها نبينا صلوات الله عليه و  
سلامه في ليلة المعراج \*

Fol. 47<sup>a</sup>. باب و اختلفوا في رؤية الله سبحانه ليلة المعراج

Fol. 50<sup>b</sup>. باب ذكر لطائف المعراج

Fol. 54<sup>a</sup>. باب في ذكر ما قال شيوخ المتصوفة في ذلك

Fol. 61<sup>a</sup>. باب في تفسير قوله و النجم اذا هوى

No other copy of the work is known.

Written in good Naskh. Short lacunae are found on foll. 2<sup>a</sup>, 16<sup>a</sup> and 17<sup>a</sup>. The headings of the chapters are in red.

Not dated. Probably 15th century.

There are some marginal notes by Ahmad bin Muhammad bin Ahmad bin 'Abdalwahrâb al-Ḥusainî al-Ḥasanî al-Miṣrî, and in one at the end he says that while studying the MS., A.H. 880 = A.D. 1475, he corrected it throughout.

### No. 991.

foll. 341; lines 15; size 10 × 7; 6¼ × 4.

الشفاء بتعريف حقوق المصطفى

### ASH-SHIFÂ' BITA'RÎF ḤUQÛQ AL-MUṢṬAFÂ.

A very authentic and reliable work on the excellencies and merits of the Prophet, and the obligations of people towards him, by Qâdî Abu'l-Faḍl 'Iyâd bin Mūsâ bin 'Iyâd al-Yahṣubî al-Mâlikî Qaṣbî Abi'l-faḍl 'Iyâd bin Mūsâ bin 'Iyâd al-Yahṣubî al-Mâlikî (d. A.H. 544 = A.D. 1149; see Lib. Cat., vol. v, part i, No. 207).

Beginning:—

الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى الن



For the contents of the work see Berlin, No. 2559. See also Br. Mus. Suppl., No. 159; India Office, No. 163; Paris, Nos. 1953-6; Goth., No. 719; Cairo, vol. i, pp. 245, 288; Leyden, No. 2,000; Hûr Lailâ, Nos. 130, 131; Bashîr Âgâ, No. 157; Waliaddin, Nos. 764-769; Hamidiyah, Nos. 368-373; Yekî Jâmi', No. 262; Nûr 'Uğmâ-niyah, Nos. 1126-1165; Ayâ Şûfiyah, No. 745; Bûhâr, No. 24; Râmpûr, p. 658; and Kopr., No. 352. For commentaries and abridgment see Hâj. Khal., vol. iv, pp. 56-62; and Brock., vol. i, p. 369.

The work has been several times printed, viz., in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276 and 1312. It has been twice lithographed in India, viz., in A.H. 1279 and 1287.

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders.

Dated A.H. 990=A.D. 1582.

### No. 992.

fol. 274; lines 19; size  $12\frac{1}{4} \times 7\frac{3}{4}$ ;  $9 \times 4\frac{1}{4}$ .

The Same.

A very good and valuable copy of the same work.

Beginning:—

و صلاته و سلامه على خير خلقه محمد وآله و محبيه - اخبرنا الشيخ  
الاجل الفقيه الامام الاديب الفاضل ابو عبدالله محمد بن احمد بن  
جبير بن محمد بن جبير بن سعيد بن جبير الكفائي بقرآني عليه في  
العادي و العشرين لجمادي الآخرة سنة ثلاث عشرة وست مائة بغير  
الاسكندرية قال اخبرنا الشيخ الفقيه القاضي الامام الحسيب ..... ابو عبد الله  
محمد بن ابي محمد عبدالله بن الفقيه القاضي الامام العالم ابي  
عبد الله محمد بن عيسى التميمي اجازة قال اخبرنا القاضي الفقيه الامام  
الارشد الحافظ الفاضل الاديب علم الحفاظ ابو الفضل عياض بن موسى  
بن عياض اليحصبي رحمه الله سمعنا منه قال الحمد لله المتفرد باسمه  
الاسمى النح •

Written in beautiful Naskh, with a tastefully illuminated frontispiece, within gold, blue and black ruled borders. The words *Qism*, *Bâb*, and *Faṣl* are generally written in gold, while the headings of the chapters are in red. Two fly-leaves at the beginning contain a table of contents of the work.

Not dated. Probably 17th century.

### No. 993.

fol. 247; lines 23; size  $8 \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the same work, beginning as usual. A large number of the folios are misplaced, while some are wanting. A fly-leaf, containing a biographical account of the author, is erroneously interposed in the text after fol. 241. The last folio, which is wrongly placed after fol. 242, contains the following colophon:—

تمت الكتاب الشفاء ..... على يد العبد الضعيف الفقير إلى رحمة  
ربه القدير الراجي عفو الله وغفرانه على بن ابراهيم غفر الله له ولوالديه  
ولجميع المسلمين وكان الفراغ من نسخه يوم السبت الرابع والعشرين  
من شهر صفر الخير سنة احدى وسبعين ومائة والف \*

Written in fair minute Naskh, with some marginal notes, derived from Al-Khafāji's commentary (No. 997 below). In several places the ink has slightly corroded the paper.

Dated Saturday, the 24th Ṣafar, A.H. 1171 = A.D. 1757.

Scribe: على بن ابراهيم.

### No. 994.

fol. 290; lines 19; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Another copy of the same work.

Beginning:—

اخبرونا شيخنا وسيدنا الشيخ الفقيه الامام العالم الحافظ المتقن صدر  
المحدثين عمدة المحققين زكي الدين ابو محمد عبد العظيم بن عبد القوي

بن عبد الله المنذري تغمده الله بمغفرته واثابه الجنة برحمته قال انبأنا  
 الشيخ اجل الفاضل ابو الحسين محمد بن احمد بن جبير الكفائي  
 الاندلسي ..... قال الفقيه القاضي الامام العالم الحافظ  
 ابو الفضل عياض بن موسى بن عياض اليحصبي رضي الله عنه وارضاه  
 الحمد لله المتفرد باسمه الاسمى الخ \*

Written in Arabian Naskh, within double red-ruled borders.  
 The headings are in red.

Dated Monday, the 19th Shawwāl, A.H. 1240=A.D. 1824.

### No. 995.

fol. 431; lines 17; size  $9 \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

شرح الشفاء

### SHARH ASH-SHIFA'.

A commentary on the preceding work, by 'Alī bin Sulṭān  
 Muḥammad al-Qārī al-Harawī الهروي (d. A.H.  
 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237).

Complete in two separate volumes.

#### Vol. I.

Beginning:—

الحمد لله الذي انزل الفرقان شفاء لما في الصدور وهدى ورحمة  
 للمؤمنين الخ \*

This concise but useful commentary, according to the colophon  
 of vol. ii (see No. 996 below), was completed at Mecca in the middle  
 of Ramaḍān, A.H. 1011=A.D. 1603.

The present volume ends with the third *Bāb* of the first *Qism*,  
 dealing with the prerogatives that the Prophet enjoyed according to  
 the Qurān and the Ḥadīṡ.

For other copies of the work see Paris, No. 1958; Ḥamīdiyyah,  
 Nos. 331-334; Nūr 'Uṣmāniyah, Nos. 997-1021; Ayā Şūfiyah, No.  
 588; Köpr., No. 312; and Cairo, vol. i, p. 359. See also Brock.,  
 vol. i, p. 369; and Hâj. Khal., vol. iv, p. 61.

The work has been printed in two vols., Constantinople, A.H.  
 1290.



Written in fair Naskh, with an illuminated *‘Umedn* and a gilded frontispiece. The quotations from the text are in red.

Not dated. Probably 19th century.

### No. 996.

fol. 380; lines 25; size  $9 \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

Vol. II.

The second volume of the same commentary, beginning with the second *Qism*, dealing with the obligations of people towards the Prophet.

The colophon runs thus:—

فرغ مؤلفه رحمه الله وسلفه واسط رمضان المبارك عام احد عشر  
بعد الالف من الهجرة النبوية الى المدينة السكينة وذلك بمكة المكرمة  
الامينة \*

The colophon is followed by a few short anonymous poems in praise of the present work.

Written in minute Naskh, with the headings in red. The quotations from the text are underlined with red.

Dated Thursday, the 17th Rabî‘ II, A.H. 1226=A.D. 1811.

### No. 997.

fol. 546; lines 25; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

نسيم الرياض

### NASÎM AR-RİYÂD.

The first volume of a comprehensive commentary on the same work, by Shihâbaddîn Ahmad bin Muḥammad bin ‘Umar al-Khafâfî al-Misrî شهاب الدين احمد بن عمر الخفاجي المصري (d. A.H. 1069=A.D. 1658; see Lib. Cat., vol. xii, No. 793).

Beginning:—

الحمد لله الذي نور الخافقين ببعثة النور المبين الخ \*

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it *نديم الرياض في شرح شفاء القاضي عياض*. He completed it in A.H. 1058=A.D. 1648.

The present volume ends with the following heading:—

فصل في انشقاق القمر وحبس الشمس \*

For other copies of the work see Alger, Nos. 1673-6; Yeni, Nos. 238-40; Hûr Lailâ, Nos. 104-7; Hamîdiyyah, Nos. 335-7; Nûr 'Uṣmâniyah, Nos. 983-96; Ayâ Şufiyah, No. 592; Köpr., No. 302; Cairo, vol. i, p. 443; and Bûhâr, No. 25. See also Hâj. Khal., vol. iv, p. 61; and Brock., vol. i, p. 369.

The work has been printed in four vols., Constantinople, A.H. 1267.

Written in elegant Naskh, with quotations from the text in red. Not dated. Probably 18th century.

### No. 998.

fol. 291; lines 29; size  $10\frac{1}{4} \times 6\frac{1}{2}$ ;  $8 \times 4\frac{1}{4}$ .

The Same.

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second *Juz*, beginning with *فصل و اما الضرب الثالث فهو مختلف الحالات* and ending with *فصل ومن معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم له*.

Written in fair Naskh, with quotations from the text in red.

Not dated. Probably 18th century.

### No. 999.

fol. 286; lines 35; size  $11 \times 7\frac{3}{4}$ ;  $8\frac{1}{4} \times 5\frac{1}{2}$ .

The Same.

Another detached volume of the same work, designated in the following colophon as the third *Juz*:—

وقد تم الجزء الثالث من شرح الشفاء و يتلوه الجزء الرابع والله اعلم و يتلوه فى الرابع فصل و اما قوله صلى الله عليه وسلم \*

Beginning :—

- فصل من معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم له الخ \*

Written in fair Naskh, with quotations from the text in red. Slightly water-stained. The first sixty folios are worm-eaten. Not dated. Probably 18th century.

**No. 1000.**

fol. 398; lines 33; size  $11\frac{3}{4} \times 8$ ;  $8\frac{1}{2} \times 5$ .

The Same.

Another copy of the second *Juz* of the same work, beginning with فصل في تفصيله صلى الله عليه وسلم بما تضمنه كرامة الاسراء and ending with فصل و من اعظامه و اكباره صلى الله عليه وسلم.

Colophon :—

تم الجزء الثاني من شرح الشفاء للشهاب على التمام و الكمال ..... و يتلوه الباب الرابع من القسم الثاني في حكم الصلاة عليه صلى الله عليه وسلم \*

Written in fair Naskh, with quotations from the text in red. Not dated. Probably 18th century.

The title-page contains a note in Turkish, dated A.H. 1227 = A.D. 1812, indicating that the MS. was once given by Hâfiz Waliaddîn Pâshâ to a Madrasah in Constantinople.

**No. 1001.**

fol. 83; lines 21; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

وسيلة المتعبدين الى متابع سيد المرسلين

**WASÎLAT AL-MUTA'ABBIDÎN ILÂ  
MUTÂBÎ'AT SAYYID  
AL-MURSALÎN.**

The unique copy of a comprehensive work on the life, miracles, and distinctive attributes of the Prophet, based on traditions



Author: Mu'inaddin Abū Hafṣ 'Umar bin Muḥammad bin Khidr al-Mallā' al-Irbili al-Mawṣilī **معيّن الدين ابو حفص عمر بن محمد بن خضر اليربلي الماوسلي**.  
**الملاء الاربلي الماوسلي**.

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qurān, his comments on some verses of the Qurān, his lectures, admonitions, precepts and interpretations of dreams.

Beginning:—

كتاب اذكاره و دعواته و قرآته و تفسيره و خطبه و مواظبه و وصاياه وهو  
 الكتاب الرابع من كتاب الوسيلة و عدد ابوابه عشرون بابا ..... الباب  
 الاول في ذكره و تسبيحه - كان صلى الله عليه و سلم كثير الذكر لله على كل  
 حال في قيامه و عودته و سائر احواله الخ \*

The author, a native of Mawṣil, was a man of great piety and vast learning, especially well-versed in *Hadiq* and *Tafsir*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallā'*. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him, and flocked round him to seek his blessings. Every year in the month of Rabi' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawṣil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultān Nūraddīn Maḥmūd bin Zangī (A.H. 541-569=A.D. 1146-1174) erected a mosque and a madrasah in that part of the city of Mawṣil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultān, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See Kitāb ar-Rawḍatāin, fol. 217<sup>b</sup>.

The exact date of the author's death cannot be traced. From an autograph note, dated A.H. 569=A.D. 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows:—

- I. Fol. 3<sup>a</sup>. الباب الاول في ذكره لله وتسميته
- II. Fol. 5<sup>a</sup>. الباب الثاني في كيفية دعائه واولئك دعائه
- III. Fol. 5<sup>b</sup>. الباب الثالث في ذكر دعائه بكره وعشيه
- IV. Fol. 8<sup>b</sup>. الباب الرابع في ذكر جامع ادعيته
- V. Fol. 10<sup>a</sup>. الباب الخامس في ذكر استغفاره واستعاذته
- VI. Fol. 12<sup>a</sup>. الباب السادس في اذكاره في يومه وليلته
- VII. Fol. 16<sup>b</sup>. الباب السابع في ذكر الصلوة عليه
- VIII. Fol. 17<sup>b</sup>. الباب الثامن في اذكاره و ادعيته عند ما يعرض  
من الامور والحوادث \*
- IX. Fol. 22<sup>a</sup>. الباب التاسع في ذكر دعائه بعد ركعتي الفجر
- X. Fol. 23<sup>a</sup>. الباب العاشر فيما يقوله بعد صلاة الصبح و يفعله
- XI. Fol. 24<sup>b</sup>. الباب الحادي عشر فيما كان يقوله بعد صلاة الظهر
- XII. Fol. 25<sup>b</sup>. الباب الثاني عشر فيما قاله بعد صلاة العصر
- XIII. Fol. 26<sup>b</sup>. الباب الثالث عشر في ذكر قوله بعد صلاة المغرب
- XIV. Fol. 27<sup>a</sup>. الباب الرابع عشر في قوله بعد العشاء و التماسه  
الدعاء من الناس والبركة \*
- XV. Fol. 28<sup>a</sup>. الباب الخامس عشر في اذكاره و ادعيته في الحج  
و العمرة \*
- XVI. Fol. 30<sup>b</sup>. الباب السادس عشر في ذكر تلاوته القرآن و تجربته  
له و مدة ايام قرأته و دعائه عند ختمه \*
- XVII. Fol. 33<sup>b</sup>. الباب السابع عشر في كيفية قرأته و حروف قرأته
- XVIII. Fol. 38<sup>a</sup>. الباب الثامن عشر فيما فسره من الآيات
- XIX. Fol. 48<sup>b</sup>. الباب التاسع عشر في ذكر خطبه
- XX. Fol. 66<sup>a</sup>. الباب العشرون في ذكر مواعظه و وصاياه و ما نطق  
به من فصيح الكلام و ما اوله من الاحلام \*

The colophon runs thus:—

تم كتاب الاذكار و الدعوات و الخطب و المواعظ و الوصايا و تاريخ الاحلام  
و الحمد لله رب العالمين - يتلوه كتاب الطهارة و الصلوات و هو الكتاب  
الخامس من الوسيلة \*

The work is noticed by Hāj. Khal., vol. vi, p. 440.

Written in Naskh, with occasional vowel-points. Not dated.

Probably 12th century.

The title-page bears the following four seals:—

1. A seal bearing the inscription سمى جامع القرآن عثمان.
2. A seal bearing the name of Shaikh Muḥammad Fādil bin Shaikh Hāmid, dated A.H. 1114=A.D. 1702.
3. A seal bearing the inscription يا معمود.
4. A seal bearing the name of Shaikh Bahādur, dated A.H. 1194=A.D. 1780.

### No. 1002.

fol. 131; lines 21; size 10×7; 7½×5.

The Same.

The sixth book of the same work. It deals with the Prophet's fasting, alms and the Ḥajj (pilgrimage), accompanied by his commandments and judgments.

Beginning:—

الكتاب السادس في ذكر صيامه وصدقته و حجته و عمرته و احكامه  
وقضاياه و هو الكتاب السادس من كتاب الوسيلة و عدة ابوابه عشرون  
بابا النح •

The twenty chapters are as follows:—

- I. Fol. 2<sup>a</sup>. الباب الاول في ذكر صيامه قبل رمضان و ذكر فوائده  
و فضله و روية الهلال \*
- II. Fol. 4<sup>b</sup>. الباب الثاني في ذكر سعوره و صيامه و ما كان  
يفعله في صومه من التقييل و غيره \*
- III. Fol. 6<sup>a</sup>. الباب الثالث في ذكر صيامه في غير رمضان و  
الوصال فيه \*
- IV. Fol. 8<sup>b</sup>. الباب الرابع في قوله عند افطاره و ما كان يقطر عليه  
و وقت فطوره \*
- V. Fol. 9<sup>a</sup>. الباب الخامس في ذكر صيامه في السفر و الحضر  
و الافطار بعد الشروع في الصوم و اقاربه  
المتطوع على صومه \*
- VI. Fol. 10<sup>a</sup>. الباب السادس في اعتكافه و اعماله في رمضان



- VII. Fol. 12<sup>b</sup>. الباب السابع في قوله في ليلة القدر
- VIII. Fol. 13<sup>b</sup>. الباب الثامن في ذكر صدقة الفطر وغيرها
- IX. Fol. 30<sup>b</sup>. الباب التاسع في ذكر حججه و عمرته و ذكر  
الميقات و الاحرام \*
- X. Fol. 41<sup>b</sup>. الباب العاشر في ذكر دخول مكة و الطواف و  
السعى \*
- XI. Fol. 45<sup>b</sup>. الباب الحادي عشر في ذكر الروح التي عرفت و  
الوقوف بها و الدفع و ايام منى \*
- XII. Fol. 52<sup>a</sup>. الباب الثاني عشر في ذكر التعليقات و ايام منى
- XIII. Fol. 59<sup>a</sup>. الباب الثالث عشر في ذكر مكة و المدينة و قوله  
فيهما \*
- XIV. Fol. 64<sup>a</sup>. الباب الرابع عشر في ذكر قضائه و حكمه في  
الدعوى و البيئات \*
- XV. Fol. 75<sup>a</sup>. الباب الخامس عشر في ذكر حكمه في القصاص  
و الديات و العفو \*
- XVI. Fol. 82<sup>b</sup>. الباب السادس عشر في ذكر العقل و القسامة و  
قطع يد السارق \*
- XVII. Fol. 85<sup>b</sup>. الباب السابع عشر في ذكر حكمه في الزاني و  
القاذف و شارب الخمر \*
- XVIII. Fol. 91<sup>a</sup>. الباب الثامن عشر في ذكر حكمه في النكاح و  
الطلاق و الظهار و غير ذلك \*
- XIX. Fol. 102<sup>a</sup>. الباب التاسع عشر في ذكر حكمه في الزكوة و  
الجزية و الميراث و غير ذلك \*
- XX. Fol. 108<sup>b</sup>. الباب العشرون في ذكر مسائل سئلها فاجاب عنها

The colophon runs thus:—

تم كتاب صومه و صدقته و حججه و عمرته و احكامه و قضايا و ما سئل  
عنه و اجاب و الحمد لله رب العالمين - يتلوه كتاب اسفارة و مغازيه و سرايا  
و بعوثه وهو السابع من كتاب الوسيلة ان شاء الله تعالى \*

In a note at the end, the scribe, Aḥmad bin 'Umar bin Muḥammad bin Ibrāhīm bin Aḥmad, states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabi' I, A.H. 569=A.D. 1174. Among those who attended these sittings, besides the scribe himself, were Abu's-Sa'ādāt 'Abdalqāhir bin al-Hasan bin 'Alī ash-Shahrazūrī (who was born in A.H. 537=A.D. 1143, and died in A.H. 571=A.D. 1176; see *Tabaqāt* by Al-Isnawī, fol. 138<sup>a</sup>); his son, Najmaddin Abū Maṣṣūr; Sharafaddin Abū Maṣṣūr Muḥammad al-'Alawī; Shaikh Abū Maṣṣūr 'Isā bin Abī'l-Qāsim; 'Imādaddin Abū Muḥammad 'Abdallāh bin al-Hasan bin al-Ḥusain bin Abī's-Sinān ash-Shāhid; his son, Abū Maṣṣūr Muḥammad; and Jamāladdin Abu'l-Barakāt 'Alī bin al-Hasan bin 'Alī bin al-Hasan bin 'Imād. The note runs thus:—

سمع هذا المجلد وهو المجلد الثالث و يشتمل على الكتاب  
الضامس و السادس من كتاب وسيلة المتعبدین على مؤلفه الشيخ الاجل  
السيد معين الدين ..... علم الهدى ابى حفص عمر بن محمد بن الخضر  
الملاء ..... و اعلى في الدارين درجاته السادة الاجلاء سيدنا السيد الاجل  
الامام العالم الاوحد الاكمل الرضي حجة الدين تاج الاسلام قاضي القضاة  
جمال الملة بهاء الاسلام ..... امام الحرمين رئيس العلماء سيدای .....  
ابو السعادات عبد القاهر بن الحسن بن على بن القسم الشهر زوي  
ثبت الله مجده ..... و ولده الاجل السيد نجم الدين ابو منصور حرسه  
الله و السيد الاجل الفقيہ شرف الدين شيخ الاسلام ابو منصور محمد  
بن ... بن محمد بن محمد بن عبد الله العلوي دام علوه سمع الكتاب  
الاول و اكثر الثاني و الشيخ الامين العدل ابو منصور عيسى بن ابى القسم  
..... و الشيخ الامين العدل عماد الدين ابو محمد عبد الله بن الحسن  
بن الحسين بن ابى السنان الشاهد و ولده ابو منصور محمد و صح له ذلك  
بقرأة الشيخ الامام الامين العدل جمال الدين ابى البركات على بن الحسن  
بن علي بن الحسن بن عماد معظمه و صح له البقي بقراءة ..... ناسخ الكتاب  
احمد بن عمر بن محمد بن ابراهيم بن احمد ..... و ذلك في مجالس  
عدة آخرها الثلثاء سادس شهر ربيع الاول سنة تسع و ستين و خمسمائة \*

The above note is attested by the author in his own hand thus:—

صح للجماعة المذكورين هذا السماع في التأريخ المذكور كتبه عمر بن  
 محمد بن الخضر ومن سمع ايضاً ابو محمد عبد الله بن محمد بن  
 علي بن الشاذ المعروف بالقطب سلمه الله \*

Written in fair Naskh, with occasional vowel-points. Not dated. Evidently 12th century. Slightly worm-eaten and water-stained.

The title-page bears the same seals as are found in the preceding volume.

### No. 1003.

fol. 79; lines 21; size  $10 \times 7$ ;  $7\frac{1}{4} \times 5$ .

The Same.

The eighth book of the same work. It deals with the Prophet's receiving deputations from various Arab tribes; his letters addressed to kings and chiefs of tribes; his appreciation of panegyric poems and the rewarding of their authors; and his occasional utterance of foreign and strange words.

Beginning:—

الكتاب الثامن من كتاب الوسيلة وهو يشتمل على ذكر وفادة الوفود  
 عليه و مكاتباته الى الملوك و القبائل و مدائح الشعراء له و استماعه  
 و جوايزه عليه و قوله فيه و ما نطق به من اللغات و عدة ابوابه عشرون باباً -  
 الباب الاول في ذكر وفد ثقيف \*

The twenty chapters are as follows:—

- |                            |   |
|----------------------------|---|
| I. Fol. 2 <sup>a</sup> .   | الباب الاول في ذكر وفد ثقيف                                   |
| II. Fol. 4 <sup>a</sup> .  | الباب الثاني في ذكر وفد تميم                                  |
| III. Fol. 6 <sup>a</sup> . | الباب الثالث في ذكر وفد بني عامر و وفد بني سعد<br>بن بكر *    |
| IV. Fol. 7 <sup>b</sup> .  | الباب الرابع في ذكر وفد الجارود بن عمرو في وفد<br>عبد القيس * |
| V. Fol. 10 <sup>b</sup> .  | الباب الخامس في ذكر وفد بني حنيفة                             |
| VI. Fol. 11 <sup>a</sup> . | الباب السادس في ذكر وفد طي                                    |



- VII. Fol. 13<sup>a</sup>. الباب السابع في ذكر وفد زبيد
- VIII. Fol. 13<sup>b</sup>. الباب الثامن في ذكر وفد كندة و صرد
- IX. Fol. 15<sup>a</sup>. الباب التاسع في ذكر وفد طهفة بن ابي زهير  
النهدى \*
- X. Fol. 16<sup>a</sup>. الباب العاشر في ذكر وفد بنى العارث و وفد  
همدان \*
- XI. Fol. 17<sup>a</sup>. الباب الحادي عشر في ذكر وفد مرة بن قيس و  
وفد سلامان الذين دعا لهم \*
- XII. Fol. 18<sup>b</sup>. الباب الثاني عشر في ذكر مسائل سألتها اليهود لما  
وفدوا على رسول الله \*
- XIII. Fol. 27<sup>a</sup>. الباب الثالث عشر في ذكر كتبه الى الملوك و  
قبائل العرب وغيرهم \*
- XIV. Fol. 35<sup>b</sup>. الباب الرابع عشر في ذكر استماعه الشعر و تمثله  
به و حبه المدح \*
- XV. Fol. 40<sup>a</sup>. الباب الخامس عشر في ذكر ما مدح به في  
طفولته الى ان بعث \*
- XVI. Fol. 47<sup>a</sup>. الباب السادس عشر في ذكر مدائح الصديق و  
مدائح عمر و على \*
- XVII. Fol. 56<sup>b</sup>. الباب السابع عشر في ذكر مدح ابن الزبيري و  
كعب بن زهير و الاعشى \*
- XVIII. Fol. 60<sup>a</sup>. الباب الثامن عشر في مدائح العباس بن مرداس  
وغيره من الشعراء \*
- XIX. Fol. 68<sup>b</sup>. الباب التاسع عشر في ذكر ما قال عند سماع الشعر  
و ما فعله و جوارحه للشعراء \*
- XX. Fol. 77<sup>a</sup>. الباب العشرون في ذكر مناطق به من غريب اللغة  
العربية و ما تكلم به من اللغة العجمية  
التركية و الفارسية و الحبشية وغيرها \*

The colophon runs thus:—

تم كتاب وفادة الوفود عليه و مدح المادحين له و الحمد لله رب  
العالمين - يتلوه كتاب خصائصه التي خص بها درن الامة و ما خصت به  
امته دون الامم و ذكر ما خص به الزمان و المكان وهو الكتاب التاسع من  
كتاب الوسيلة انشاء الله تعالى \*

Written apparently in the same hand as the above.

Not dated. Probably 12th century.

Fol. 41 should come after fol. 59.

A seal bearing the name of a certain Shaikh Bahâdur, dated A.H. 1194=A.D. 1780, is found on fol. 2<sup>a</sup>.

### No. 1004.

fol. 94 ; lines 21 ; size 10 × 7 ; 7½ × 5.

The Same.

The ninth book of the same work. It deals with the distinctive attributes and prerogatives of the Prophet.

Beginning:—

كتاب الخصائص التي خص بها النبي صلى الله عليه وسلم دون امته  
وما خصت به امته دون الامم وما خص به احاد الامة وما خص به  
الزمان والمكان وما خص به آى القران وذكر فضله على سائر الانبياء  
وفضل امته على سائر الامم وهو الكتاب التاسع من كتاب الوسيلة وعدة  
بوابه عشرون بابا - الباب الاول في ذكر ما خص به في نفسه الحج \*

On the title-page, the present book is wrongly designated as the fifth.

The twenty chapters are as follows:—

- I. Fol. 2<sup>a</sup>. الباب الاول في ذكر ما خص به في نفسه من شرف  
العشيرة والنسب والبيت وخاتم النبوة و  
الغمامة \*
- II. Fol. 11<sup>b</sup>. الباب الثاني في ذكر ما خص به في الصلوة و  
شروط الصلوة وما وجب عليه في ذلك و  
ايح له \*
- III. Fol. 16<sup>a</sup>. الباب الثالث في ذكر ما خص به في الصدقة وما  
حرم عليه من الهدية وما ايح له \*
- IV. Fol. 18<sup>a</sup>. الباب الرابع في ذكر ما خص به في الصيام و  
ايح له فيه \*
- V. Fol. 18<sup>b</sup>. الباب الخامس في ذكر ما خص به في الحج وما  
ايح له فيه \*

- VI. Fol. 20<sup>a</sup>. الباب السادس في ذكر ماخص به في الجهاد  
و الغنيمة \*
- VII. Fol. 21<sup>a</sup>. الباب السابع في ذكر ماخص به في النكاح
- VIII. Fol. 30<sup>b</sup>. الباب الثامن في ذكر ماخص به في الاكل و  
الماكل \*
- IX. Fol. 31<sup>b</sup>. الباب التاسع في ذكر ما خص به من النهي عن  
النظر الى زهرة الحياة الدنيا \*
- X. Fol. 33<sup>a</sup>. الباب العاشر في ذكر ماخص به من مساعدة الامّة  
على ابراء ذمهم من العقوق اذا عجزوا  
عنها من دين و دم و كفارة و نحو ذلك \*
- XI. Fol. 34<sup>b</sup>. الباب الحادي عشر في ذكر ما خص به من تعزيم خائنة  
الاعين عليه و اختصاصه بذلك \*
- XII. Fol. 35<sup>a</sup>. الباب الثاني عشر في ذكر جامع لماخص به مما  
ذكرناه و ما لم نذكره \*
- XIII. Fol. 37<sup>b</sup>. الباب الثالث عشر في ذكر ما خص به احاد امته
- XIV. Fol. 40<sup>a</sup>. الباب الرابع عشر في ذكر ما خصت به امته دون  
الامم \*
- XV. Fol. 44<sup>a</sup>. الباب الخامس عشر في ذكر ما خص به الرومان
- XVI. Fol. 69<sup>b</sup>. الباب السادس عشر في ذكر ما خص به المكان
- XVII. Fol. 80<sup>b</sup>. الباب السابع عشر في ذكر ما خص به بعض سور  
القران و آيات منه \*
- XVIII. Fol. 88<sup>b</sup>. الباب الثامن عشر في ذكر تنكّر لما يتغير من  
احواله و اطلاعه على سر ذلك \*
- XIX. Fol. 90<sup>a</sup>. الباب التاسع عشر في ذكر فضل النبي صلى الله  
عليه وسلم على سائر الانبياء \*
- XX. Fol. 92<sup>a</sup>. الباب العشرون في ذكر فضل امته على سائر الامم

The colophon runs thus:—

تم كتاب الخصائص لله الحمد و المنة - يتلوه الكتاب العاشر من  
كتاب الوسيلة و هو كتاب سيرته في مدخله و مخرجه و جلوسه و مجلسه  
و بيعه و ابتياعه و سيرته مع اصحابه و اهل بيته و الناس اجمعين انشاء الله  
تعالى \*



It appears, from the original pagination of the folios, that foll. 79 and 81-88 should come in their proper order, but have been misplaced after foll. 88 and 70, respectively.

Written in fair Naskh, with occasional vowel-points.

Not dated. Probably 12th century.

### No. 1005.

foll. 138; lines 21; size  $10 \times 7$ ;  $7\frac{1}{4} \times 5$ .

The Same.

The tenth book of the same work. It deals with the customs, manners, and behaviour of the Prophet's daily life, his affection for his wives and children, his love for his companions, and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end.

Beginning:—

الكتاب العاشر في ذكر سيرته في مدخله ومخرجه ومعاملته مع اصحابه واهل بيته و الناس اجمعين وهو الكتاب العاشر من كتاب الوسيلة وعدة ابوابه عشرون بابا الخ \*

The twenty chapters are as follows:—

- I. Fol. 2<sup>a</sup>. الباب الاول في ذكر مدخله ومخرجه وسيرته في ذلك \*
- II. Fol. 4<sup>a</sup>. الباب الثاني في ذكر استيذانه وسلامه ومصافحته
- III. Fol. 12<sup>a</sup>. الباب الثالث في ذكر جلوسه ومجلسه وما يكون فيه \*
- IV. Fol. 19<sup>b</sup>. الباب الرابع في ذكر دخوله الى السوق ومعاملته
- V. Fol. 22<sup>a</sup>. الباب الخامس في ذكر ابتياعه بنفسه وتوكيله
- VI. Fol. 25<sup>a</sup>. الباب السادس في ذكر زيارته وتبسطه على اصحابه
- VII. Fol. 31<sup>b</sup>. الباب السابع في ذكر مشاورته لاصحابه
- VIII. Fol. 33<sup>a</sup>. الباب الثامن في ذكر حبه لابي بكر وقوله فيه
- IX. Fol. 45<sup>a</sup>. الباب التاسع في ذكر حبه لعمر وقوله فيه
- X. Fol. 52<sup>a</sup>. الباب العاشر في ذكر حبه لعثمان وقوله فيه
- XI. Fol. 57<sup>a</sup>. الباب الحادي عشر في ذكر حبه لعلي وقوله فيه

- XII. Fol. 71<sup>a</sup>. الباب الثاني عشر في ذكر حبه لبقية اصحابه العشرة  
و قوله فيهم \*
- XIII. Fol. 76<sup>b</sup>. الباب الثالث عشر في ذكر حبه لاهل بيته و قوله  
فيهم
- XIV. Fol. 80<sup>b</sup>. الباب الرابع عشر في ذكر حبه لفاطمه و الحسن  
و الحسين \*
- XV. Fol. 91<sup>a</sup>. الباب الخامس عشر في ذكر مناقب ازواجه و قوله  
في جميع اصحابه و حبه لهم \*
- XVI. Fol. 99<sup>b</sup>. الباب السادس عشر في ذكر رعايته للنساء  
و الصبيان و قوله لهم و سماعه للدف  
و الغناء \*
- XVII. Fol. 105<sup>a</sup>. الباب السابع عشر في ذكر تأديبه بالهجران  
للرجال من اصحابه و للنساء من اهله \*
- XVIII. Fol. 108<sup>a</sup>. الباب الثامن عشر في ذكر من سبه و لعنه و  
دعا له و دعا عليه \*
- XIX. Fol. 113<sup>b</sup>. الباب التاسع عشر في ذكر جامع لسيرته مع  
اصحابه و سيرتهم معه \*
- XX. Fol. 126<sup>a</sup>. الباب العشرون في ذكر اسماء اصحابه و اسماء  
آبائهم رضي الله عنهم \*

In the following colophon, we are told that the present copy was transcribed in A.H. 608=A.D. 1212 from the author's autograph copy, after the death of the author:—

يتلوه كتاب سيرته في اكله و ما كله و شربه و مشربه و لبسه و ملابسه  
و سيرته مع ازواجه ان شاء الله تعالى - و وقع الفراغ منه في العشر الآخر  
من المحرم من سنة ثمان و ستمائة من اهل المصنف و خطه رحمة  
الله عليه \*

Written in fair Naskh, with occasional vowel-points.

The correct order of the folios should be thus: 1-4, 14, 6-13, 5, 15-124, 126-127, 125, 128-138.

## No. 1006.

fol. 218; lines 21; size  $10 \times 7$ ;  $7\frac{1}{2} \times 5$ .

The Same.

The eleventh and twelfth books of the same work. The twelfth book, which is slightly incomplete at the end, is wrongly placed first.

The eleventh book (fol. 132<sup>a</sup>-218) deals with the Prophet's mode of living, the various kinds of food which he used to eat, the times of his taking food, the prayers which he recited before and after taking his meals, his ready acceptance of presents and invitations, his hospitality and entertainment of guests, his attire, sleeping dress, mats and bed, his use of collyrium at the time of retiring to bed, the number of his wives, the feasts he gave at the time of his marriage, his strict observance of equity among his wives, the slaves liberated by him, his servants, horses, camels, mules, asses, arms, tents, saddles, bridles and other belongings.

The eleventh book is slightly defective at the beginning, but only one folio, containing the table of contents of this book, is wanting. It begins abruptly thus:—

الباب الثالث عشر في ذكر انواع اشربته - الباب الرابع عشر في ذكر لبسه وملابسه وقوله اذا لبس جديدا ويوم لبسه الخ \*

The twenty chapters of the eleventh book are as follows:—

- I. Fol. 132<sup>a</sup>. باب في ذكر ما كان يعتمد على قبل الاكل من الغسل والتسمية \*
- II. Fol. 135<sup>a</sup>. باب في ذكر ما كان ياكل عليه و آنيته وقوله بعد الفراغ من الاكل \*
- III. Fol. 136<sup>a</sup>. باب في ذكر كيفية اكله و اوقات اكله
- IV. Fol. 139<sup>b</sup>. باب في ذكر خبيرة وادامه وقوله في الادام
- V. Fol. 142<sup>a</sup>. باب في ذكر اكله اللحم و الثريد وقوله فيهما
- VI. Fol. 144<sup>b</sup>. باب في ذكر اكله التمر و الرطب و الزبيب و العجس و السمن و الزبد و العسل و الحلوى \*
- VII. Fol. 148<sup>b</sup>. باب في ذكر اكله الفاكهة و الخضراوات وقوله فيها
- VIII. Fol. 152<sup>b</sup>. باب في ذكر جامع لادامه و انواع مأكله
- IX. Fol. 154<sup>a</sup>. باب في ذكر ما تركه لم ياكله و اكله مع ذوي العاهات \*



- X. Fol. 155<sup>b</sup>. باب في ذكر اجابته الدعوة و ذكر ضيافته و قوله  
في ذلك \*
- XI. Fol. 162<sup>b</sup>. باب في ذكر حبه للمهدي و قبوله لها و اثباته عليه  
و ما رد منها و ما قبل \*
- XII. Fol. 166<sup>a</sup>. باب في ذكر شربه و كيفية شربه و آنية شربه  
و ما كان يقول اذا شرب \*
- XIII. Fol. 169<sup>b</sup>. باب في ذكر انواع اشربته
- XIV. Fol. 171<sup>a</sup>. باب في ذكر لبسه و ملابسه و قوله اذا لبس جديدا  
و يوم لبسه \*
- XV. Fol. 179<sup>a</sup>. باب في ذكر اثواب منامه و نومه و ما كان يعتصمه  
في نومه و يقظته \*
- XVI. Fol. 184<sup>a</sup>. باب في ذكر نكاحه و خطبته و صدقات نسائه  
و عدة ازواجه \*
- XVII. Fol. 193<sup>a</sup>. باب في ذكر عرسه و ولائم عرسه صلى الله عليه  
وسلم \*
- XVIII. Fol. 200<sup>a</sup>. باب في ذكر عدله بين نسائه و عشرته لهن
- XIX. Fol. 210<sup>a</sup>. باب في ذكر مولايته و من اصطفى ممن و ذكر  
مواليه و من اعتق من العبيد و الامماء \*
- XX. Fol. 212<sup>b</sup>. باب في ذكر ذوابه و مناعه و سلاحه و شاته و  
لقحته \*

The twelfth book (foll. 1<sup>a</sup>–131<sup>b</sup>) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book:—

كتاب في ذكر رقا و استرقائه و طبه و تطببه و امراضه و موته و ما ظهر  
من معجزاته بعد مماته و هو الكتاب الثاني [ عشر ] من كتاب الوسيلة و عدة  
ابوابه عشرون بابا النخ \*

Of the twenty chapters of the twelfth book, the second chapter (on the Prophet's medicine and medical treatment *ذكر الباب الثاني في دكر الطب*) is wanting, while the third one (on the Prophet's diseases and his last illness *ذكر الباب الثالث في دكر امراضه ومرض موته*) is defective at the beginning. The remaining chapters are as follows:—

- I. Fol. 2<sup>a</sup>. باب في ذكر عيادته المرضي ورقاه واسترقائه
- IV. Fol. 13<sup>b</sup>. باب في ذكر وصيته عند موته لاصحابه رضي الله عنهم
- V. Fol. 14<sup>a</sup>. باب في ذكر ما وجده عند الموت و ذكر موته
- VI. Fol. 18<sup>a</sup>. باب ذكر شغله [sic غسله] و كفنه و دفنه صلى الله عليه وسلم
- VII. Fol. 21<sup>b</sup>. باب في ذكر ميراثه و من طلبه و ما كان الحكم فيه
- VIII. Fol. 34<sup>b</sup>. باب في ذكر عزائه و مصابه
- IX. Fol. 35<sup>b</sup>. باب في ذكر مراثيه و ما قيل في ذلك
- X. Fol. 40<sup>b</sup>. باب في حزن النساء عليه و ما اعتمد به بعد موته
- XI. Fol. 41<sup>b</sup>. باب في ذكر كونه في قبرة يصلي ويستغفر للامة
- XII. Fol. 43<sup>a</sup>. باب في ذكر ناليد الله لدينه باصحابه بعد موته
- XIII. Fol. 71<sup>b</sup>. باب في ذكر ما ظهر من معجزاته صلى الله عليه وسلم بعد وفاته
- XIV. Fol. 78<sup>a</sup>. باب فيما ظهر من الكرامات و الآيات على اصحابه العشرة رضي الله عنهم
- XV. Fol. 88<sup>b</sup>. باب فيما ظهر من الكرامات و الآيات في بقية الصحابة الى آخر عصرهم و في التابعين الى المائة
- XVI. Fol. 100<sup>b</sup>. باب في ذكر ما ظهر من الآيات و الكرامات على من كان في المائة الثانية و من كان على راسها
- XVII. Fol. 110<sup>a</sup>. باب في ذكر من ظهر عليه دلائل الولاية في المائة الثالثة الى آخر القرن
- XVIII. Fol. 119<sup>a</sup>. باب في ذكر من كان منهم في المائة الرابعة و من كان على راسها
- XIX. Fol. 122<sup>b</sup>. باب في ذكر من ظهرت عليه دلائل الولاية في المائة الخامسة الى آخرها

باب في ذكر من ظمرو عليه دلائل الولاية و اكرمه  
 الله بكرامات الصلحاء في المائة السادسة  
 الى آخر سنة خمس وخمسين وخمسة مائة \*

Written in fair Naskh, with vowel-points. The headings are in red. It appears, from the original pagination of the folios, that foll. 178-180 should come in their proper order, but have been misplaced after fol. 187.

Not dated. Probably 12th century.

### No. 1007.

fol. 73; lines 27; size 7×5; 5×3½.

المختصر في سيرة سيد البشر

## AL-MUKHTAṢAR FĪ SĪRAT ṢAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddin Abū Muḥammad 'Abdalmu'min bin Khalaf at-Tūnī ad-Dimyāṭī ash-Shāfi'ī شرف الدين ابو محمد عبد المؤمن بن خلف التونسي الدمياطي الشافعي (d. A.H. 705=A.D. 1306; see Lib. Cat., vol. v, part ii, No. 383).

The work is divided into five parts, each subdivided into several *Bāb*. The present copy, which consists of parts two to five, begins with the following *Bāb* of the second part:—

باب صفة رسول الله صلى الله عليه وسلم - عن الحسن بن علي قال  
 سألت خالي فضيل بن ابي هالة التميمي و كان رعا فانا عن حلية رسول الله  
 صلى الله عليه وسلم و انا اشتهي ان يصف لي منها شيئا اتعلق به فقال  
 كان رسول الله صلى الله عليه وسلم فطحما مفتحما يتلأأ وجهه تلالاً القمر ليلة  
 البدر النخ \*

Contents:—

### PART II.

The features of the Prophet, fol. 1<sup>b</sup>; his hard living, fol. 3<sup>a</sup>; his swords, fol. 4<sup>b</sup>; his armour, bows and other weapons, fol. 5<sup>b</sup>; his horses, fol. 7<sup>a</sup>; his mules and asses, fol. 8<sup>a</sup>; his camels, fol. 8<sup>b</sup>; the foundation of the Prophet's mosque at Medina, fol. 11<sup>b</sup>; the change

<sup>1</sup> From the contents of this *Bāb* it appears that the author closed his work in A.H. 555=A.D. 1160, which may be taken as the date of composition.



of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka'bah, fol. 12<sup>b</sup>; the erection of the mosque of Qubâ, fol. 14<sup>a</sup>; the beginning of the *Adân* (or the call for prayer), fol. 14<sup>b</sup>; the beginning of the fasting in Ramadân, the alms and prayer on the day of *'Id al-Fitr*, and the sacrifice of animals on the day of *'Id al-Adhâ*, fol. 15<sup>b</sup>; the *Minber* (the pulpit from which the *Khutbah* or sermons are recited) of the Prophet, fol. 16<sup>a</sup>; the *Şuffah* (the corridors of the Prophet's mosque), and the *Aşhâb as-Şuffah* (the companions of the Prophet who, owing to their poverty, lived in the corridors of the mosque), fol. 18<sup>b</sup>; the place where the Prophet usually held the funeral prayers, fol. 19<sup>a</sup>; the wearing apparel of the Prophet, fol. 19<sup>b</sup>; his gold and silver rings, fol. 23<sup>a</sup>; his silver-mounted iron ring and its engraving, fol. 23<sup>b</sup>; how the Prophet's ring fell into a well in the time of the third Caliph, fol. 24<sup>a</sup>; the sandals and shoes of the Prophet, fol. 24<sup>b</sup>; his *Miswâk* (toothbrush), fol. 25<sup>a</sup>; his comb, collyrium box, looking-glass, etc., fol. 25<sup>b</sup>; his persistency in cutting his moustache, fol. 25<sup>b</sup>; the white hairs of the Prophet, fol. 26<sup>a</sup>; how the Prophet used to dye his hair with henna, fol. 27<sup>a</sup>; how he disliked black dye, fol. 27<sup>b</sup>; description of his hair, fol. 28<sup>a</sup>; how he used to draw blood from his body by cupping, fol. 28<sup>b</sup>.

## PART III.

The military expeditions of the Prophet, from his first military movement, preceding the battle of Badr, to the treaty of Hudaibiyah, foll. 30<sup>a</sup>-44<sup>a</sup>.

## PART IV.

A continuation of the chapter on the Prophet's military expeditions, from the conquest of Khaibar to the preparation of the raid on Balqâ' under Usâmah bin Zaid, foll. 44<sup>b</sup>-62<sup>a</sup>.

## PART V.

A brief chronicle of the prominent events connected with the Prophet's life, from the first year of the Hijrah to Rabî' I, A.H. 11 = A.D. 632, foll. 62<sup>b</sup>-65<sup>a</sup>; how the Jews made an attempt to cast an enchantment over the Prophet, fol. 65<sup>a</sup>; how the Prophet was poisoned by a Jewish woman, fol. 66<sup>b</sup>; the Prophet's last visit to the cemetery of Baqî' and his prayer for his relatives and the Muslim martyrs, fol. 67<sup>b</sup>; the last illness of the Prophet, fol. 68<sup>a</sup>; the appointment of Abû Bakr as his successor, fol. 70<sup>a</sup>; the death of the Prophet, fol. 71<sup>b</sup>; the number of the days of his illness and the date of his death, fol. 72<sup>b</sup>.

The work is mentioned in Hâj. Khal., vol. iii, p. 635. No copy of the work is noticed in any other catalogue.

The present copy, dated Tuesday, the 26th Du'l-Hijjah, A.H. 887=A.D. 1483, was transcribed by Aḥmad bin 'Alī al-Alwāḥī, who gives his name at the end of each part.

The colophon runs thus:—

نجز جميع الكتاب والله تعالى الحمد والمنه في يوم الثلاثاء سادس  
عشرين شهر ذي الحجة الحرام سنة سبع و ثمانين و ثمان مائة - علقه  
لنفسه فقير رحمة ربه [ احمد بن على الالواحى ] الراجي العفو والمغفرة  
له ولوالديه و لمن قرأ فيه و نظرفيه..... و ذلك بثغر دمياط •

The colophon is followed by a note written by Aḥmad bin Aḥmad bin 'Alī al-Hudaidi, a disciple of Najmaddin Ibn Fahd (d. A.H. 885=A.D. 1480), who states that the scribe, Al-Alwāḥī, read the present work with him from beginning to end, and that he authorised him to narrate his teaching.

A fly-leaf at the end contains a note by the scribe, Al-Alwāḥī, who states that he also read this work under Fakhraddin Abū 'Amr 'Uṣmān bin Muḥammad ad-Dīmī (d. A.H. 908=A.D. 1503; see An-Nūr as-Sāfir, fol. 23<sup>b</sup>), who traces his *Isnād* from the author, Ad-Dim'yāfi, through two intermediate links, viz., Abū Muḥammad 'Abdarrāḥīm bin Muḥammad bin 'Abdarrāḥīm al-Hanafī (d. A.H. 851=A.D. 1447; see Mu'jam of Ibn Fahd, fol. 118<sup>a</sup>) and Abū 'Umar 'Abdal'azīz bin Muḥammad bin Ibrāhīm bin Sa'dallāh bin Jamā'ah al-Kinānī (d. A.H. 767=A.D. 1366; see Ad-Durar al-Kāminah, vol. i, fol. 293<sup>b</sup>). The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumādā I, A.H. 900=A.D. 1495. The note runs thus:—

الحمد لله و كفى و سلام على عباده الذين اصطفى اما بعد فقد قرأ  
العبد الفقير الى الله تعالى الشيخ شهاب الدين احمد بن العبد الفقير الى  
الله تعالى معز الدين علي بن الشيخ شهاب الدين احمد الشهير بالالواحى نفع  
الله به على سيدنا [و] مولانا العبد الفقير الى الله تعالى الشيخ الامام العالم  
العلامة حافظ العصر فخر الدين ابي عمرو عثمان بن المرحوم الشيخ شمس  
الدين محمد بن المرحوم عثمان الشهير بالديمي نفع الله بعلومه جميع كتاب  
المسمى بالمختصر في سير سيد البشر جمع الامام العالم الحافظ ابي محمد



و ابي احمد عبد المؤمن بن خلف بن ابي الحسن الدمياطي رحمه الله  
 و اجاز له ان يرويه عنه بحق روايته له عن جماعة منهم الشيخ عز الدين ابو  
 محمد عبد الرحيم بن محمد بن عبد الرحيم الحنفي عن الحافظ عز الدين  
 ابي عمر عبد العزيز بن محمد بن ابراهيم بن سعد الله ابن جماعة الكفائي  
 الحموي عن مؤلفه الحافظ ابي محمد و ابي احمد عبد المؤمن بن خلف  
 الدمياطي فسمعه جميعه ..... صح ذلك  
 و ثبت في مجالس آخرها يوم الجمعة عاشر شهر جمادى الاول من عام  
 تسعمائة و اجاز الشيخ المذكور المشار اليه فيه لمن قرأه و سمعه او شيئاً منه او  
 حضرة او شيئاً منه ان يرويه عنه جميعه و جميع ما يجوز له و عنه روايته  
 بشرطه المعتبر عند اهل الاثر لافظا بذلك مرارا بسؤال القاري له مرارا  
 و الحمد لله وحده و صلى الله على سيدنا محمد و آله و صحبه \*

The above note is attested by 'Uṣmān bin Muḥammad ad-Dīmī  
 thus:—

صحيح ذلك و كتبه عثمان بن محمد الديمي عفي الله عنه \*

Written in small cursive Naskh, with the headings in red. The  
 MS. seems to be somewhat defective after foll. 8<sup>b</sup>, 9<sup>b</sup>, 19<sup>b</sup>, and 70<sup>b</sup>.

### No. 1008.

foll. 335; lines 29; size 11½ × 8; 8 × 4½.

توثيق عمرى الايمان فى تفضيل حبيب الرحمن

## TAWṢÎQ 'URA'L-ÎMÂN FÎ TAFDÎL ḤABÎB AR-RÂḤMÂN.

A comprehensive work on the excellence, miracles, prerogatives  
 and character of the Prophet, together with an account of some  
 miracles of saints.

Author: Sharafaddin Abu'l-Qâsim Hibatallâh bin 'Abdarrahmân  
 bin Ibrâhîm al-Juhanî al-Ḥamawî al-Bârizî شرف الدين ابو القاسم هبة الله  
 بن عبد الرحيم بن ابراهيم الجعفي الحموي البارزي (d. A.H. 738=A.D. 1337;  
 see Lib. Cat., vol. v, part i, No. 226).



Beginning:—

الحمد لله ذي العزة و السلطان و النعمة و الامتنان.....  
 • اما بعد فهذا كتاب توثيق عرى الايمان في تفضيل حبيب الرحمن و هو  
 مرتب على اربعة اركان الشخ •

The work, which is based on the *Kitâb ash-Shifâ'* of Qâḍî 'Iyâḍ (No. 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bâb*. The four *Rukn* are as follows:—

*Rukn* I. The excellence and miracles of the Prophet, fol. 4<sup>b</sup>.

*Rukn* II. His manners, character and special attributes, fol. 72<sup>a</sup>.

*Rukn* III. His ready assistance to those who called on him for help, fol. 178<sup>b</sup>.

*Rukn* IV. Some miracles of saints, fol. 249<sup>b</sup>.

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bâb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet.

For other copies see Berlin, Nos. 2569-70; Paris, No. 1970; and Cairo, vol. vi, p. 132. See also Brock., vol. ii, p. 116; and Hâj. Khal. vol. ii, p. 457.

Written in fair Naskh, with the headings in red.

Not dated. Probably 16th century.

Slightly worm-eaten and water-stained throughout. Foll. 332-335 are seriously damaged.

The title-page contains seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 1023=A.D. 1614.

### No. 1009.

fol. 151; lines 32; size  $11\frac{1}{4} \times 8$ ;  $8\frac{1}{2} \times 4\frac{1}{4}$ .

خلاصة السيرة النبوية وزبدة القصص المحمدي

### KHULÂṢAT AS-SÎRAT AN-NABAWÎ- YAH WA ZUBDAT AL-QIṢAṢ AL-MUḤAMMADIYAH.

A compendious work on the life of the Prophet, being an abridgment of the *Sîrat* of Ibn Hishâm.

The title-page reads thus :—

كتاب خلاصة السيرة النبوية وزبدة القصص المحمدية ..... اختصرها  
 و انتخبها من سيرة عبد الملك بن هشام رحمه الله عبد الله بن عبده  
 الطائف من سخطه وعقابه الرجبي لرضاه وثوابه الهادي بن امير المؤمنين  
 يحيى بن حمزة بن رسول الله •

Author: Abdallâh bin al-Hâdi bin al-Imâm al-Mu'ayyad-billâh  
 Yahyâ bin Hamzah bin Rasûlallâh بالله المويّد  
 عبد الله بن الهادي بن الامام المويّد بالله  
 يحيى بن حمزة بن رسول الله •

Beginning :—

الحمد لله رب العالمين وعلى الله على سيدنا محمد خاتم النبيين  
 وعلى آله الطاهرين وبعد فاني رأيت الهمم في زمننا هذا عن طلب  
 العلوم متقاصرة والعزائم في تحصيلها فآثرة حاسرة الخ •

Neither the date of the author's death nor particulars of his life are known. His grandfather, Al-Mu'ayyad-billâh Yahyâ, a distinguished scholar and Imâm of the Zaidî sect of Yemen, who was born in A.H. 669=A.D. 1271, and was proclaimed Imâm in A.H. 730=A.D. 1330, wrote a voluminous work on the Zaidî law, entitled *Al-Intiṣâr*, and commentaries on the *Muqaddimah* of Ibn Bâbushâd (d. A.H. 469=A.D. 1076) and the *Kâfiyah* of Ibn Hâjib (d. A.H. 646=A.D. 1248). This Al-Mu'ayyad-billâh Yahyâ died in the fort of Hiran in A.H. 747=A.D. 1346, and was buried at Dimâr. See 'Aqilat ad-Daman, fol. 76<sup>a</sup>. See also Brock., vol. ii, p. 186, where it is stated that his death took place in A.H. 749=A.D. 1348.

We are told in the preface that Abû Ishâq al-Muṭṭalibî (d. A.H. 151=A.D. 768) wrote a comprehensive work on the life of the Prophet, which was subsequently abridged by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833). As this abridgment of Ibn Hishâm was still too lengthy and tedious for students, our author abridged it in the present concise form, omitting verses and long anecdotes.

The present abridgment, like the original text, is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life, from his birth to his death, ending with an elegy on him, composed by Ḥassân bin Ṣābit.

Colophon:—

تم كتاب سيرة رسول الله ..... برسم مالکها سيدنا القاضي  
 العلامة الزاهد الفهامة عماد الدين وسراج المتقين و فبراس الشيعة الميامين •  
 و نجل الآباء المطهرين يحيى بن الحسين طول الله عمره .....  
 وكان الفراغ من زبر هذه النسخة المباركة ضحى يوم الأحد ثالث يوم من  
 شهر شوال سنة ثمانين و الف وذلك على يد الفقير ..... حسن  
 بن يحيى ..... الأنسي عفي الله عنه •

According to the above colophon, the present copy, dated A.H. 1080=A.D. 1670, was transcribed by Yahyâ al-Ânisi at the instance of Yahyâ bin al-Husain, a nobleman of Şan'â, who died in A.H. 1090=A.D. 1679. See Nasamat as-Saḥar, vol. ii, fol. 234<sup>b</sup>.

Written in Arabian Naskh, with occasional rubrics and some marginal notes. Foll. 53<sup>b</sup> and 55<sup>b</sup> contain large gaps.

The title-page and the last folio contain several notes by former owners of the MS.

#### No. 1010.

fol. 331; lines 17; size 10 × 6 $\frac{1}{4}$ ; 7 $\frac{1}{2}$  × 4.

المنتقى فى سيرة النبی المصطفى

### AL-MUNTAQÂ FÎ SÎRAT AN-NABÎ AL-MUŞTAFÂ.

A rare copy of a work on the life of the Prophet, by Sa'idaddin Muḥammad bin Mas'ûd al-Kâzarûnî سعيّد الدين محمد بن مسعود الكازروني, who was a disciple of Al-Mizzî (d. A.H. 742=A.D. 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadâ II, A.H. 758=A.D. 1357. See Ad-Durar al-Kâminah, vol. ii, fol. 261<sup>a</sup>; and Brock., vol. ii, p. 195.

Beginning:—

الحمد لله الذي خلق نور محمد صلى الله عليه وسلم قبل الانبياء  
 [الاشياء] ثم خلق من نورة العرش و الكرسي و اللوح و القلم .....  
 اما بعد فانه يقول خاتم الاحاديث النبوية سعيد [الدين] محمد بن المسعود  
 الكازروني جعله الله ممن جعل كتابه حجة كلامه الخ •



Hâj. Khal., vol. vi, p. 167, curiously enough, mentions that the work was originally written in Persian by Muḥammad bin Mas'ūd al-Kâzarûnî; and, after enumerating all the divisions, which exactly agree with those in the present copy, remarks that it was translated into Arabic by Al-Kâzarûnî's son, 'Afifaddin.

An excellent account of this work is given in Lib. Pers. Cat., vol. vi, No. 484, where it has been held that the work was originally composed in Arabic, and that Hâj. Khal. has confounded the works of the father and the son. The Persian translation, rendered by 'Afifaddin, was completed at Shîrâz in A.H. 760=A.D. 1359, that is to say, two years after the death of Sa'idaddin Muḥammad al-Kâzarûnî.

For the contents and other particulars of the work see Lib. Pers. Cat., *loc. cit.* For other copies of the Arabic text see Waliaddin, No. 883; and Yenî, No. 857. See also Br. Mus., No. 920, where it is designated as كتاب مولود النبي.

Written in ordinary Nasta'liq. Slightly worm-eaten.

Dated Friday, the 21st Rajab, A.H. 1257=A.D. 1841.

### No. 1011.

fol. 63; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 4$ .

الإشارة إلى سيرة المصطفى

## AL-ISHÂRAH ILÂ SÎRAT AL-MUŞTAFÂ.

A short life of the Prophet, with brief notices of the Caliphs, by 'Alâ'addîn Abû 'Abdallâh Muḡaltâ'î bin Qiliġ bin 'Abdallâh al-Ĥikrî al-Ḥanafî علاء الدين أبو عبد الله مغلطي بن قليج بن عبد الله الحكري الحنفي (d. A.H. 762=A.D. 1361; see Lib. Cat., vol. v, part i, No. 221).

The full title of the work, as stated in Hâj. Khal., vol. i, p. 308, is الإشارة إلى سيرة المصطفى وتاريخ من بعده من الخلفاء.

Beginning:—

بعد حمد الله القهار والصلاة والسلام على المصطفى المختار وآله

ومحبته الاطهار ما طرد الليل النهار الخ •

We are told in the preface that the author wrote the present work at the request of Qâḍî'l-Qudât Jalâladdin (i.e. Muhammad bin 'Abdarrahmân bin 'Umar al-Qazwîni, who was born in A.H. 666=A.D.

1267, and died in A.H. 739=A.D. 1338; see *Ad-Durar al-Kāminah*, vol. ii, fol. 159<sup>a</sup>), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bāsim fi Sirat Abi'l-Qāsim* (see *Hāj. Khal.*, vol. iii, p. 545).

The life of the Prophet, beginning with an enumeration of his various names, ends on fol. 50<sup>b</sup> with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abū Bakr to the last 'Abbāsid Caliph, Al-Musta'ṣim (A.H. 640-656=A.D. 1242-1258), foll. 51<sup>a</sup>-63<sup>a</sup>, are said to have been based on the works of Aṭ-Ṭabari (*d.* A.H. 310=A.D. 923), Ibn Miskawaih (*d.* A.H. 421=A.D. 1030), Ibn Abi'l-Azhar (i.e. Muḥammad bin Mazīd, who died in A.H. 325=A.D. 937; see *Buḡyat al-Wu'āt*, fol. 78<sup>a</sup>), Al-Fasawī (i.e. Ya'qūb bin Sufyān, who died in A.H. 277=A.D. 891; *Tadkirat al-Ḥuffāz*, vol. ii, p. 160), *Khalifah bin al-Khayyāt* (*d.* A.H. 240=A.D. 855; see *ibid.*, p. 23), *Khaṭīb al-Baḡdādī* (*d.* A.H. 463=A.D. 1071), Ibn 'Asākir (*d.* A.H. 571=A.D. 1176), Ibn Hibbān (*d.* A.H. 354=A.D. 965), Ibn al-Aṣīr (*d.* A.H. 630=A.D. 1234), Al-Mas'ūdi (*d.* A.H. 345=A.D. 956), Ibn al-Jazzār al-Anṣārī (*d.* A.H. 669=A.D. 1270), and others.

The present copy, like that noticed in Br. Mus. Suppl., No. 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br. Mus. Suppl., No. 513; Berlin, No. 9582; München, No. 448; Ayā Ṣūfiyah, No. 3164; and Cairo, vol. v, p. 9. See also *Hāj. Khal.*, vol. i, p. 308; and Brock., vol. ii, p. 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qāḍī Jamāladdīn Yūsuf bin Sharafaddīn Mūsā al-Malaṭī (*d.* A.H. 803=A.D. 1401; see *Tāj at-Ṭabaqāt*, vol. ix, fol. 25<sup>b</sup>), whom the author had authorized to read the work in his presence and to copy it from his original:—

نقلته من نسخة كتبت بخط المرحوم شيخ الحنفية بحلب وقاضي  
الديار المصرية جمال الدين يوسف بن شرف الدين موسى الملقب وقد  
أجاز المصنف الشيخ جمال الدين المذكور بحق قرأته عليه ونقله من أصله  
وقوبلت النسخة فصحت بحمد الله •

Written in distinct fair Naskh on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end:—



تم تكميل هذه السيرة الشريفة الشهيرة و التاريخ الذائع تأليف الامام  
الكبير الحافظ مغلطائي الشهير من نسخة يمانية مكتوبة سنة ١٢٣٥ •

No. 1012.

fol. 141; lines 15; size 8×5½; 6×4.

كتاب الانوار و مفتاح السرور و الافكار

KITÂB AL-ANWÂR WA MIFTÂḤ AS-  
SURÛR WA'L-AFKÂR.

An account of the Prophet's birth and his early life, concluding with his marriage with *Khadijah*, the daughter of *Khuwailid*.

Author: Abu'l-Hasan Aḥmad bin 'Abdallâh bin Muḥammad al Bakrî ابو الحسن احمد بن عبد الله بن محمد البكري

Beginning:—

الحمد لله الذي خلق روح حبيبه محمد صلى الله عليه و آله قبل  
خلق الارواح ..... و بعد فاعلم ايها الراغب لسماع الاخبار الواردة في  
شان فضائل النبي القرشي و الطالب لالستماع الآثار الثابتة في بيان شمائل  
الرسول المكي المدني الهاشمي النخ •

The author, Al-Bakrî, whose dates are not known, was evidently a *Shî'ah* and a native of *Baṣrah*. In Br. Mus. Suppl., No. 514, it is suggested that he must have lived before A.H. 784=A.D. 1382.

The present work, which for the most part contains fabulous accounts of the Prophet, was written, as the author tells us in the preface, to be recited in the religious assemblies usually held every year in the month of *Rabi' I*.

For the contents of the work see Berlin, No. 9525. For other copies see India Office, No. 1034 v; and Br. Mus. Suppl., No. 514 See also *Hâj. Khal.*, vol. i, p. 483; and *Kashf al-Hujub*, fol 20<sup>a</sup>.

The work has been printed, viz., in A.H. 1258.

Written in fair *Naskh*, within double red and blue ruled borders. A few folios after fol. 19 seem to be wanting.

Not dated. Probably 18th century.



No. 1013.

foll. 45; lines 21; size  $7\frac{3}{4} \times 6$ ;  $5\frac{3}{4} \times 3\frac{1}{2}$ .

غاية السؤل في خصائص الرسول  
 ĠĀYAT AS-SU'ŪL FĪ KHAṢĀ'IS  
 AR-RASŪL.

A work on the excellence and distinctive attributes of the Prophet, by Sirāfaddīn Abū Ḥafṣ 'Umar bin 'Alī bin Aḥmad bin Muḥammad al-Anṣārī al-Andalusī aṣh-Shāfi'ī, commonly called Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الاندلسي الشافعي المعروف بابن الملحق (d. A.H. 804=A.D. 1401; see Lib. Cat., vol. xii, No. 774).

Beginning:—

احمد الله على افضاله واشكركه على توالى آلائه .....  
 وبعد فهذا مختصر نافع ان شاء الله تعالى فيما يتعلق به خصائص اشرف  
 المخلوقين و افضل السابقين و اللاحقين الخ \*

The work is divided into four *Anwā'*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masā'il*. The four *Anwā'* are as follows:—

- I. Fol. 2<sup>a</sup>. النوع الاول الواجبات والحكمة في اختصاصه بها زيادة  
 الدرجات \*
- II. Fol. 12<sup>a</sup>. النوع الثاني ما اختص به صلى الله عليه وسلم من  
 المعجزات وذلك مكرمة له \*
- III. Fol. 17<sup>a</sup>. النوع الثالث ما اختص به من المباحات والتخفيفات  
 توسعة عليه وتنبهها على ان ما خص به من  
 الاباحة لا يلهيه عن طاعته و ان الهى غيره \*
- IV. Fol. 29<sup>b</sup>. النوع الرابع ما اختص به صلى الله عليه وسلم من  
 الفضائل والكرامات \*

The work ends with a *Khātimah*, dealing with some especial miracles of the Prophet.

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabī' II, A.H. 767=A.D. 1365, when he was still thinking of adding some new material:—

هذا آخر ما تيسر جمعه بحمد الله ومثته وانا ساع في الزيادة على  
 ذلك اعانني الله على ذلك فخصائصه في الحقيقة لا تحصى .....  
 وافق الفراغ منه في يوم الاحد المبارك من اول شهر ربيع الثاني سنة  
 سبعة وستين و سبعمائة ..... و ذلك بالقاهرة \*

For other copies see Yenî, No. 273; and Cairo, vol. vii, p. 630.  
 See also Brock., vol. ii, p. 93; and Hâj. Khal., vol. iv, p. 301.

Written in Naskh, with the headings in red.

Dated Monday, the 9th Du'l-Qa'dah, A.H. 1085=A.D. 1670.

Scribe: عيسى بن منصور بن سليمان بن سليمان الدلحموني المالكي.

#### No. 1014.

• foll. 150; lines 13; size  $10 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 5$ .

(MS. contains two separate works, bound together.)

foll. 1-79<sup>b</sup>.

I.

The Same.

An incomplete copy of the preceding work, beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw'* (نوع).

II.

foll. 80<sup>a</sup>-150<sup>b</sup>.

شمال النبي

#### SHAMÂ'IL AN-NABÎ.

A defective copy of the *Shamâ'il an-Nabî* of At-Tirmidî (see No. 980 above).

Several folios at the beginning are wanting. It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (باب ما جاء في لباس رسول الله) :-

قيلة بنت مخزومة قالت رأيت النبي صلى الله عليه وسلم

و عليه اسمال النح \*

Written in fair bold Naskh, with the headings in red.

Not dated. Probably 17th century.

## No. 1015.

foll. 29; lines 23; size 8×6; 5×4.

(Three tracts bound together.)

## I.

foll. 1-13.

مورد الصادي في مولد الهادي

MAWRID AŞ-ŞÂDÎ FÎ MAWLID  
AL-HÂDÎ.

An account of the Prophet's birth and his early life, by Al-Hâfiẓ Shamsaddin Muḥammad bin 'Abdallāh bin Muḥammad bin Aḥmad bin Mujaḥid ad-Dimashqī al-Qaisī aṣh-Shāfi'ī, commonly called Ibn Nāṣiraddin العائظ شمس الدين محمد بن عبد الله بن محمد بن أحمد بن مجاهد الدمشقي القيسي الشافعي الشهير بابن ناصر الدين.

Beginning:—

الحمد لله على ما منحه من النعم ومنع من الفقم ودفع من السقم  
بمولد سيد العرب والعجم \*

The author, a traditionist of some reputation and the teacher of 'Umar Ibn Fahd al-Makki (*d.* A.H. 885=A.D. 1480), was born at Damascus in Muḥarram, A.H. 777=A.D. 1375, and was educated at his native city under several eminent scholars. After completing his education he made a pilgrimage to Ḥaramain, and visited several other places, such as Egypt, Baḥlabakk and Aleppo. He held at Damascus the post of Imām of the Nāṣiri mosque; and subsequently, in A.H. 837=A.D. 1434, he was appointed Principal of the Dār al-Ḥadīṣ al-Ashrafiyah. He wrote a large number of books, some in verse and others in prose. Besides the present work, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 229<sup>b</sup>):—

1. جامع المختار في مولد المختار, in three vols.
2. بدبعة البيان عن صوت الاعيان, a comprehensive versified work, containing altogether one thousand verses.
3. عقود الدرر في علم الأثر, another versified work, on the science of tradition.
4. اللفظ الرائق في مولد خير الخلائق, an account of the Prophet's birth.
5. السراج الوهاج في ازواج المعراج, an account of the Prophet's ascension to heaven.



6. الاخبار بوفاة المختار, an account of the Prophet's death.
7. ونفحات الاخبار من مسلمات الاخبار, a work on Ḥaḍiṣ.
8. توضيح المشتبه في اسماء الرجال, an orthographical dictionary of such names of traditionists as are written similarly, and are therefore liable to be confounded with each other.
9. الاعلام بما وقع في مشتبهِه الذعبي من الاوهام, a treatise dealing with some errors found in the work of Aḍ-Ḍahabī, entitled *Al-Mushtabih*.
10. شرح حديث ام زرع, a work on Ḥaḍiṣ.
11. برد الاكباد عن فقد الاولاد. See Hāj. Khal., vol. ii, p. 42.

He died at Damascus on Friday, the 27th Rabi' II, A.H. 842 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 229<sup>b</sup>; Al-Qabas al-Hāwī, vol. ii, fol. 79<sup>b</sup>; Dustūr-al-I'lām, fol. 146<sup>b</sup>; and Tāj at-Ṭabaqāt, vol. ix, fol. 190<sup>a</sup>.

No copy of the work is noticed in any other catalogue.

Written in fair Naskh. Dated Friday, the 23rd Rabi' I, A.H. 1050 = A.D. 1640.

Scribe: محمد بن علي بن علاء الدين بن احمد بن ابي بكر المرواني الشافعي

## II.

fol. 14<sup>a</sup>-23<sup>a</sup>.

### عرف التعريف بالمولد الشريف

### 'URF AT-TA'RÎF BI'L-MAWLID ASH-SHARÎF.

A short tract dealing with the Prophet's birth and his distinctive attributes, by Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin Muḥammad bin 'Alī bin Yūsuf al-'Umari ad-Dimashqī ash-Shirāzī, commonly called Ibn al-Jazarī محمد بن محمد بن يوسف الشيرازي الشافعي الشهير بابن الجزري.

Beginning:—

الحمد لله الذي جعل شهر ربيع الاول بالمولد الشريف ربيع القلوب  
وجلا به عن عبادة الغموم و ازال بوجوده الكرب ..... وبعد فهذا  
مولد سيد الاولين والاخرين وقائد الغر المحجلين النج \*

The author, Ibn al-Jazarī, was born on the night of Saturday, the 25th Ramaḍān, A.H. 751 = A.D. 1350, at Damascus, where he was brought up and educated. He held several distinguished posts in his native city, and founded a Madrasah in which he delivered

lectures on the Qurân. In A.H. 798=A.D. 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultân Bâyezîd I (A.H. 792-805=A.D. 1389-1403). After the overwhelming defeat of Bâyezîd I, in A.H. 804=A.D. 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Ḥadîṣ, Qurân and other branches of Muhammadan literature. After the death of Tamerlane, he was appointed Qâdî of Shîrâz, where he settled permanently and wrote a large number of books. He died on Friday, the 5th Rabi' I, A.H. 833=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 275<sup>a</sup>; Tâj at-Ṭabaqât, vol. ix, fol. 148<sup>b</sup>; Dustûr al-I'lâm, fol. 32<sup>a</sup>; Al-Qabas al-Ḥawî, vol. ii, fol. 116<sup>a</sup>; and Mujmal Faṣîḥî, fol. 261<sup>b</sup>.

No copy of the present tract is noticed in any other catalogue.

Written in the same hand, and by the same scribe, as the first tract.

Dated Thursday, the 13th Rabi' II, A.H. 1050=A.D. 1640.

### III.

fol. 23<sup>b</sup>-29<sup>b</sup>.

حسن المقصد فى عمل المولد

## HUSN AL-MAQṢAD FÎ 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdin 'Abdarrahmân bin Abi Bakr as-Suyûtî (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam.

Beginning:—

الحمد لله وسلام على عباده الذين اصطفى وبعد فقد وقع السؤال عن عمل المولد النبوي في شهر ربيع الاول ما حكمه من حيث الشرع وهل هو محمود او مذموم وهل يثاب فاعله او لا والجواب عندي ان اصل عمل المولد الذي هو اجتماع الناس وقراءة ما تيسر من القرآن ورواية الاخبار الواردة في مبدء امر النبي صلى الله عليه وسلم وما وقع في مولده من الآيات ثم يمد لهم سمات ياكلونه ويتصرفون من غير زيادة على ذلك من البدع الحسنة التي يثاب عليها صاحبها لما فيه من تعظيم قدر النبي صلى الله عليه وسلم و اظهار الفرح والاستبشار بمولده الشريف الخ \*



The tract begins with a short account of Al-Malik al-Muẓaffar Abū Sa'īd Kūkburi of Irbil (A.H. 586-630=A.D. 1190-1232), who is said to have been the first sovereign to celebrate the Prophet's birthday on a grand scale.

Another copy of the present tract is noticed in Berlin, No. 9544. See also Hāf. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

Written in the same hand, and by the same scribe, as the first tract.

Dated A.H. 1050=A.D. 1640.

### No. 1016.

fol. 244; lines 25; size 12×8; 8×5.

بهجة المكارف وبنية الامائل

## BAHJAT AL-MAḤÂFIL WA BUĞYAT AL-AMÂŞIL.

A compendious work on the life, features, manners and character of the Prophet.

Author: 'Imâdaddīn Abū Zakarīyâ Yaḥyâ hin Abī Bakr al-'Âmirī  
عماد الدين ابو زكريا يحيى بن ابي بكر العامري

A short life of the author is given in a note on the title-page, where it is stated that he was a disciple of Muḥammad bin Muḥammad bin Muḥammad bin 'Abdallâh bin Fahd al-Makki (d. A.H. 871=A.D. 1466; see Mu'jam of Ibn Fahd, fol. 278<sup>b</sup>), the author of كتاب الاشراف على الجمع بين النكت الظراف وبين تحفة الاشراف للمعرفة الاطراف. Besides the present work, our author wrote الرياض المستطاب في جملة من روى في الصعيصعين من الصحابة (see Hāf. Khal., vol. iii, p. 519); كتاب التعفة في الطب (see Hand-list, No. 2858); and غررال الزمان. He died on the 10th Jumâdâ II, A.H. 893=A.D. 1488, and was buried at Qubbatu Kharad (قبة خرض) in Tihâmah. See also Brock., vol. ii, p. 72.

Beginning:—

الحمد لله الواحد البر الرحيم الفاطر الصمد القديم الخ

Among his numerous sources, the author names the following in the preface:—

1. *As-Sirat al-Kubrâ*, by Muḥammad bin Ishâq al-Muṭṭalibī (d. A.H. 151=A.D. 768).
2. An abridgment of the same, by 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 833).



3. *Khulāṣat as-Siyar*, by Al-Muḥibb at-Ṭabari (*d.* A.H. 694 = A.D. 1295).
4. *Kitāb ash-Shamā'il*, by At-Tirmidī (No. 980 above).
5. *Kitāb al-Jāmi'*, by Abū Muḥammad Ibn Hibbān (*d.* A.H. 354 = A.D. 965).
6. *Kitāb ash-Shifā'*, by Qāḍī 'Iyād (No. 991 above).

The work is divided into three *Qism*, each being subdivided into several *Bāb*. The three *Qism* are as follows:—

*Qism* I. A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bāb*, fol. 2<sup>b</sup>.

*Qism* II. The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bāb*, fol. 168<sup>a</sup>.

*Qism* III. The manners, character, excellence and sayings of the Prophet, in four *Bāb*, fol. 188<sup>a</sup>.

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramaḍān, A.H. 855 = A.D. 1451.

For other copies see Berlin, No. 9590; Paris, No. 1976; India Office, Nos. 173-5; Stewart, p. 33; Yeni, No. 825; Rāmpūr, p. 653; and Āsafiyah, p. 868.

Written in fair Naskh, with occasional marginal notes ascribed to Al-Ashkhar al-Yamanī (*d.* A.H. 991 = A.D. 1583), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No. 1017 below).

The first two folios are supplied in a later hand.

Dated Saturday, the 24th Muḥarram, A.H. 932 = A.D. 1525.

Several notes by former owners of the MS. are found on the title-page as well as at the end.

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

### No. 1017.

fol. 296; lines 21; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

شرح بهجة المحافل

### SHARḤ BAHJAT AL-MAḤÂFIL.

A rare copy of a commentary on the preceding work.

The author does not reveal his name; but the fact that the

present commentary includes verbatim all the notes by Al-Ashkhar al-Yamanî, found in the margins of the preceding work, gives us reason to believe that it is the work of the same Al-Ashkhar, whose full name is Jamâladdîn Abû 'Abdallâh Muḥammad bin Abî Bakr bin 'Abdallâh al-Ashkhar al-Yamanî جمال الدين ابو عبد الله محمد بن ابي بكر بن عبد الله الاشخر اليمني. He was a disciple of Ibn Ḥajar al-Haiṣamî (to whom he refers, as his Shaikh and teacher, in the present work, foll. 10<sup>a</sup>, 75<sup>a</sup>, and 185<sup>a</sup>), and was born in A.H. 945 = A.D. 1538. Besides the present work, he wrote a versified work on grammar, entitled *الفیه فی النحر*; a poem on the principles of law; a versified version of *Al-Irshâd*, a work on Shâfi'i law by Sharafaddîn Ismâ'il bin Abî Bakr al-Muqrî al-Yamanî (d. A.H. 837 = A.D. 1433); and an abridgment of a work of Abu'l-Ḥasan Aḥmad bin Muḥammad bin Ibrâhîm al-Ash'arî, entitled *التفاحه فی علم المساحه* (see Hâj. Khal., vol. ii, p. 326). He died in A.H. 991 = A.D. 1583. See An-Nûr as-Sâfir, fol. 198<sup>a</sup>; and Al-La'âlî al-Muḍiyah, fol. 263<sup>a</sup>.

Beginning:—

الحمد لله قال الشيخ وبه استعين و عليه اتوكل - احمذك اللهم على  
ما اسبلت من نعمائك التوام الشوامل و اشكرک على ما اجزلت من  
آلائک العوام الکوامل ..... و بعد فان بهجة المحافل للامام  
الحافظ ابي زكريا يحيى بن ابي بكر العامري العلامة الفاضل لما كانت  
من احسن الكتب النخ \*

Incomplete at the end. It breaks off in the beginning of the third *Bâb* of *Qism* III.

No other copy of the work is known to exist.

Written in fair Nasta'liq, with quotations from the text in Naskh. Slightly water-stained and worm-eaten. Short lacunae are numerous.

Not dated. Probably 18th century.

## No. 1018.

foll. 241; lines 31; size 11×7; 8×5.

المعجزات والخصائص النبوية

## AL-MU'JIZÂT WA'L-KHAṢÂ'IS AN-NABAWIYAH.

A work on the miracles and especial attributes of the Prophet, by Jalâladdîn 'Abdarrahmân bin Abi Bakr bin Muḥammad as-Suyûṭî جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي (d. A.H. 911 = A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kiṣṣat al-Ṭalib al-Labib Fi Khaṣâ'is al-Ḥabib*, under which title the work has been printed in Ḥaidarâbâd (Deccan), A.H. 1319. In Hâj. Khal., vol. iii, p. 140, it is designated *Al-Khaṣâ'is an-Nabawiyah*; but the author himself, in his autobiography given in the *Husn al-Muḥadarah*, fol. 82<sup>a</sup>, calls the work *Al-Mu'jizât wa'l Khaṣâ'is an-Nabawiyah*.

Beginning:—

الحمد لله الذي اطلع في سماء النبوة سرجا لامعا وقمرا منيرا .....  
هذا كتاب مرقوم يشهد بفضل المقربين وسحاب مرقوم يحيى بوابله الاقصون  
و الاقربون كتاب نفيس جليل محله من الكتب محل الدرة من الاكلیل او  
موضع السجدة من آى التنزيل النجم \*

We learn from Hâj. Khal., vol. iii, p. 140, that As-Suyûṭî spent twenty years in collecting materials for the present work. In it he enumerates more than one thousand miracles and special attributes of the Prophet. Hâj. Khal. states further that the author wrote an abridgment of the present work, with the title *Unmûdaj al-Labib fi Khaṣâ'is al-Ḥabib*.

For other copies see Berlin, No. 2576; Paris, No. 1978; Alger, No. 1687; Cairo, vol. i, p. 338; Kôpr., No. 283; and Âṣafiyyah, p. 624. See also Brock., vol. ii, p. 146.

Written in ordinary Naskḥ, with the headings in red. The first folio is supplied in a later hand.

Dated the 22nd Dû'l-Ḥijjah, A.H. 1001 = A.D. 1593.

Scribe: احمد بن عبد الرحمن بن علي بن خالد بن عيسى الجعفري.



## No. 1019.

fol. 285; lines 23; size  $7\frac{1}{4} \times 5\frac{1}{2}$ ;  $6 \times 4$ .

The Same.

A fragment of the preceding work, with the following spurious beginning:—

الحمد لله الذي علمنا ما لم نكن نعلم و صلى الله على سيدنا محمد  
وعلى آله وصحبه وسلم وبعد فهذا كتاب اقتبسته من الآثار وتبعته من  
الاخبار لينتهي به اولوالنهي و يعتبر اولوالابصار و سميته بالخصائص  
و المعجزات و الله اسأل حسن النية و خاتمة مرغية النخ \*

It corresponds with fol. 147<sup>b</sup> to the end of the copy noticed above, and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers (باب نبع الماء من بين اصابعه الشريفه) :—

اخرج ابن سعد من طريق سعيد بن رقيش عن انس قال جئنا مع  
رسول الله صلى الله عليه وسلم الى قبا فالتقي الى بئر غرس و انه يستقى  
منها على حمار ثم يقوم عامة النهار ما يجد فيها ماء فمضمض في الدلو و رده  
فيها فجاشت بالرواء النخ \*

Written in cursive Naskh, with the headings in red.

Dated Monday, the 22nd Rabī' I, A.H. 1051=A.D. 1641.

The title-page contains the signatures of several former owners of the MS. There is also a seal of Sayyid Ṣadraddīn Aḥmad of Būhār, dated A.H. 1307=A.D. 1889.

## No. 1020.

fol. 92; lines 17; size  $9\frac{1}{4} \times 6$ ;  $6\frac{3}{4} \times 3\frac{1}{4}$ .

فتح الرؤف القريب

## FATH AR-RA'UF AL-QARĪB.

A concise commentary on As-Suyūṭī's *Unmūdaj al-Labīb fi Khāṣā'is al-Ḥabīb*, which itself is an abridgment of the preceding work, *Al-Mu'jizāt*.

Author: Zainaddīn 'Abdarra'ūf Muḥammad bin Tāj al-ʿĀrifin bin Zayn al-Dīn 'Abd al-Dīn 'Ābidīn al-Ḥaddādī al-Munāwī, *ash-Shāfi'i* زين الدين عبد الدين عابد بن تاج العارفين بن علي بن زين العابدين الحداذي المناري الشافعي (d. A.H. 1031=A.D. 1622; see Lib. Cat., vol. v, part ii, No. 420).

Beginning:—

الحمد لله تعالى و كفى و السلام على اشرف الرسل المصطفى و بعد  
فيقول العبد الضعيف الواثق بكرم اللطيف عبد الرؤف ابن المنارى هذه  
عجالة سنية على الخصائص النبوية للجلال السيوطي المسمى انموذج  
اللبيب الخ •

We learn from Hāj. Khal., vol. i, p. 467, that besides the present work Al-Munāwī wrote a copious commentary on the *Unmūdaj al-Labīb* of As-Suyūṭī, entitled *توضيح فتح الرؤف المعجب*.

The work is divided into two *Bāb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives.

For other copies see Br. Mus., No. 186; and Cairo, vol. i, p. 290.

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders. The quotations from the text are in red.

Dated Tuesday, the 23rd Rabi' II, A.H. 1291=A.D. 1874.

Scribe: مسكين احمد.

### No. 1021.

fol. 469; lines 25; size  $10\frac{1}{2} \times 7\frac{1}{4}$ ;  $7 \times 4$ .

المواهب اللدنية بالمنح المحمدية

## AL-MAWĀHIB AL-LADUNIYAH BI'L-MINAH AL-MUḤAMMADIYAH.

The well-known life of the Prophet, by Shihābaddīn Abū'l-ʿAbbās Aḥmad bin Muḥammad bin Abi Bakr al-Khaṭīb al-Qaṣṭallānī *ash-Shāfi'i* شهاب الدين ابوالعباس احمد بن محمد بن ابى بكر الخطيب القسطلاني الشافعي (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

ربنا آتانا من لذك رحمة ..... الحمد لله الذي اطلع فى سماء

الازل شمس انوار معارف النبوة المحمدية الخ •

In Hâf. Khal., vol. vi, p. 245, where the work is said to be a very useful and good production of its kind, it is stated that As-Suyûtî was much prejudiced against this work, and publicly made disparaging remarks about it, because Al-Qaṣṭallânî had quoted passages from one of his works without mentioning his name. Al-Qaṣṭallânî, having been informed of this by Shaiḫ al-Islâm Zakariyâ Al-Anṣârî (d. A.H. 926=A.D. 1520), proceeded from Cairo to Ar-Rawḍah to apologise to As-Suyûtî in person.

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal, A.H. 898=A.D. 1493, and that the author's fair copy was completed on the 15th Sha'bân, A.H. 899=A.D. 1494.

For the contents of the work see Berlin, No. 9591. For other copies see Goth., No. 1795; München, Nos. 454, 455; India Office, Nos. 179, 180; Nûr 'Uṣmâniyah, Nos. 3432-41; Yenî, No. 905; Ayâ Şûfiyah, No. 3489; Köpr., No. 1176; Hamîdiyah, No. 994; Cairo, vol. i, p. 434; Alger, Nos. 1689-91; Râmpûr, p. 661. See also Brock., vol. ii, p. 73.

The work has been printed, along with its commentary, by Az-Zarqânî (d. A.H. 1122=A.D. 1710) in eight volumes, Bûlâq, A.H. 1278. The text has been reprinted in Cairo, A.H. 1281.

Written in Naskh, with notes and emendations in the margins. Not dated. Probably 17th century.

A fly-leaf at the end contains a few *Hadîṣ*, dealing with the excellence of knowledge.

### No. 1022.

fol. 246; lines 29; size  $12 \times 8\frac{1}{4}$ ;  $8\frac{1}{4} \times 5\frac{1}{4}$ .

The Same.

Another incomplete copy of the same work, beginning as usual and ending with the fifth *Maqṣad* (on the Prophet's ascension to heaven).

Written in fair Naskh, with the headings in red.

Dated A.H. 1185=A.D. 1771. According to a note at the end, foll. 98-116, 184-187 and 237-246 were supplied in a later hand in Jumâdâ I, A.H. 1217=A.D. 1802.



## No. 1023.

fol. 218; lines 23; size  $8 \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

حاشيه على المواهب اللدنيه

HÂSHÎYAH 'ALA'L-MAWÂHIB  
AL-LADUNÎYAH.

A gloss on the preceding work, by Shamsaddin Muḥammad bin Aḥmad al-Khaṭīb aṣh-Shawbarī شمس الدين محمد بن احمد الخطيب الشوبري.

Beginning:—

حمدا لمن اناز [ من ] مشكوة محمد بصائر المواهب اللدنية .....  
وبعد فهذه حواشي رقيقه و معان دقيقه جردتها عن كتاب المواهب اللدنية  
مما وجدته بخط شيخنا ..... شمس الملة و الدين خاتمة العلماء  
الراسخين محمد بن احمد شهاب الدين الشوبري الخ \*

The author, Aṣh-Shawbarī, a distinguished scholar, deeply-versed in Shāfi'ī law, and commonly called the Shāfi'ī of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramaḍān, A.H. 977 = A.D. 1570. After finishing his primary education at home, he and his brother, Aḥmad aṣh-Shawbarī (d. A.H. 1066 = A.D. 1656), journeyed to Munyatu Rūḥ, where both of them attended the lectures of Aḥmad bin 'Alī aṣh-Shinnāwī (d. A.H. 1028 = A.D. 1619). Afterwards our author went to Cairo, where he was admitted to the Jāmi' al-Azhar. After completing his education there, he was appointed professor of Shāfi'ī law in the same institution. He wrote several works. Besides the present work, the following compositions of his are enumerated in the *Khulāṣat al-Aṣar*, vol. iii, p. 386:—

1. حاشية على شرح المنهج; 2. حاشية على شرح التحرير; 3. حاشية على شرح الأربعين لأبن حجر  
4. حاشية على العباب; شرح الأربعين لأبن حجر

He died on the night of Tuesday, the 26th Jumādā I, A.H. 1069 = A.D. 1659. See *Khulāṣat al-Aṣar*, vol. iii, p. 385; 'Iqd al-Jawāhir wa'd-Durar, fol. 185<sup>b</sup>; Tāj at-Ṭabaqāt, vol. xi, fol. 160<sup>b</sup>.

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawāhib al-Ladunīyah*. One of his disciples (whose name is not mentioned) copied and arranged them in the present book.

For other copies see Berlin, No. 9594; and Cairo, vol. i, p. 334.

Written in Arabian Naskh. The quotations from the text are marked by the word قوله in red.

Dated Wednesday, the 23rd Shawwal, A.H. 1076=A.D. 1666.

No. 1024.

foll. 347; lines 31; size  $12 \times 7\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{4}$ .

تيسير المطالب السفيه

TAISÎR AL-MATÂLIB AS-SANÎYAH.

The first volume of a gloss on the same work, by Nûraddîn Abu'd-Diyâ' 'Alî bin 'Alî ash-Shabrâmallisî بن نور الدين ابو الضياء على بن علي الشبراملي.

The full title of the work, as stated in the preface, is as follows:—

تيسير المطالب السفيه يكشف اسرار المواهب اللدنية

Beginning:—

الحمد لله الذي اشرق شمس سماء العلماء اهل الكرامة وجعلهم ورثة

الانبياء الى يوم القيامة الخ •

The author, Ash-Shabrâmallisî, was born at Shabrâmallis (a town in Egypt) in A.H. 997=A.D. 1589. When three years of age, he lost his eye-sight owing to an attack of small-pox. He learnt the Qurân by heart, and received his primary education at his native place; and then, in A.H. 1008=A.D. 1599, his father took him to Cairo, where he studied under 'Abdarra'ûf al-Munâwî (d. A.H. 1031=A.D. 1622), 'Alî al-Ḥalabî (d. A.H. 1044=A.D. 1634), 'Alî al-Ujhûrî (d. A.H. 1066=A.D. 1655), and several other eminent scholars. He acquired great knowledge in various branches of learning, and held the post of Principal of Jami' al-Azhar.

Al-Muhibbî, in the *Khulâṣat al-Aṣar*, vol. iii, p. 174, tells us that Ash-Shabrâmallisî wrote a large number of books. Most of them were in the hands of his disciples; but they either reproduced them as their own, or lost them through carelessness. Besides the present work and those mentioned in Brock., vol. ii, p. 322, the following compositions of his are enumerated in the *Khulâṣat al-Aṣar* (*loc. cit.*):—

1. حاشية على شرح الشامل لابن حجر.
2. حاشية على شرح الوردات الصغير لابن قاسم.



3. حاشية على شرح ابي شجاع لابن قاسم الغزى.

4. حاشية على شرح الجزرية للقاضي زكريا.

He died on the night of Thursday, the 18th Shawwāl, A.H. 1087 = A.D. 1676. See *Tāj at-Tabaqāt*, vol. xi, fol. 224<sup>a</sup>; *Khulāṣat al-Aṣḡar*, vol. iii, p. 174; *ʿIqd al-Jawāhir Wa'd-Durar*, fol. 218<sup>b</sup>; and *Brock.*, vol. ii, p. 322.

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of Ramaḍān, A.H. 1072 = A.D. 1662. It was completed, as stated in the colophon, on Friday, the 19th Shawwāl, A.H. 1074 = A.D. 1664.

The present volume ends with the chapter on the treaty of Ḥudaiḇiyah between the Prophet and the Quraish of Mecca.

For other copies see Berlin, Nos. 9595-8; Cairo, vol. i, p. 332; and Nūr 'Uṣmāniyah, No. 3276.

The present valuable copy, dated Tuesday, the 10th Ṣafar, A.H. 1104 = A.D. 1692, was transcribed by the author's disciple, Khalīl bin Ibrāhīm al-Laḡānī (d. A.H. 1104 = A.D. 1692; see *Silk ad-Durar*, vol. ii, p. 81).

Written in cursive Naskh. The passages quoted from the text have been distinguished by the word قوله in red.

A seal, bearing the name of a certain Sayyid Muḥammad bin Sayyid Dildār 'Alī, dated A.H. 1231 = A.D. 1815, is found on the title-page.

### No. 1025.

fol. 297; lines 31; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 2\frac{3}{4}$ .

تاريخ الخميس في احوال نفس النفيس

## TA'RĪKH AL-KHAMĪS FĪ AḤWĀL NAFS AN-NAFĪS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A.H. 982 = A.D. 1574; complete in two separate volumes.

Author: Ḥusain bin Muḥammad bin al-Ḥasan ad-Diyārbakrī al-Mālikī الحسين بن محمد بن الحسن الديار بكرى المالكي.

The date of the author's death, A.H. 966 = A.D. 1559, as given in *Hāj. Khal.*, vol. iii, p. 177, and *Br. Mus. Suppl.*, No. 517, must be incorrect, for the historical narrative in the present work is brought



down to A.H. 982=A.D. 1574. It ends with an account of the accession of Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595) to the throne of the Ottoman empire, as appears from the following:—

- و تسلطن ولده السلطان سليم سبع سنين و توفي في اثنين و ثمانين  
و تسعمائة و تولى السلطان مراد خان نصرة الله في التاريخ المذكور \*

Moreover, the author's contemporary, 'Abdalqâdir bin Shaikh, tells us in the *An-Nûr as-Sâfir*, fol. 193<sup>a</sup>, that the author, who was a distinguished scholar of Mecca, was appointed Qâdî of Medina in A.H. 981=A.D. 1573, and that he died in A.H. 990=A.D. 1582, for which year the words *تسع في صفر* form a chronogram.

Vol. I.

Beginning:—

الحمد لله الذي خلق نور نبيه قبل كل أوائل الخ \*

The present volume ends with an account of the Prophet's marriage with Juwairiyah, the daughter of Al-Hâriṣ.

For the contents of the work see Berlin, No. 9467. For other copies see Goth., Nos. 1798-1800; Br. Mus. Suppl., Nos. 517, 518; Wien, Nos. 1177, 1178; Leyden, vol. v, No. 197; Paris, Nos. 1980-1983; Alger, Nos. 1585-1588; Cairo, vol. v, p. 50; Kōpr., No. 1035; Yenî, No. 847; Ibrâhim Pâshâ, Nos. 897, 898; Ayâ Şûfiyah, No. 3040; Nûr 'Uṣmâniyah, No. 3117; and Waliaddin, No. 2357. See also Brock., vol. ii, p. 381; and Hâj. Khal., vol. iii, p. 177.

The work has been printed twice in Cairo, viz., in A.H. 1283 and 1302.

Written in Naskh, within double red-ruled borders. The headings are in red.

Not dated. Probably 17th century.

No. 1026.

fol. 228; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

وقع انك عايشة رضي الله عنها و في الاكتفاء و اقبل رسول الله صلى  
الله عليه وسلم من سفره ذلك يعني المصطلق حتى اذا كان قريبا من  
المدينة قال اهل الانك في الصديقة المبرأة المطهرة الخ \*

Written in Naskh, within double red-ruled borders.  
Not dated. Probably 17th century.

No. 1027.

fol. 212; lines 11; size  $8\frac{1}{2} \times 6$ ;  $4 \times 3$ .

ربيع القلوب في مولد المحبوب

RABÎ' AL-QULÛB FÎ MAWLID  
AL-MAḤBÛB.

An account of the Prophet's birth, by 'Abdallâh bin Muḥammad Si ddiq al-Wā'iz al-Aḥmadâbâdî عبد الله بن محمد صديق الواعظ الأحمد آبادي. He was a native of Aḥmadâbâd (Gujarât), and flourished in the middle of the 11th century of the Hijrah.

'Beginning:—

الحمد لله الذي اخرج في شهر ربيع الاول جواهر المحمديه  
وادرج انواع المقاوز في مظاهر حضرته الاحمديه ..... اما بعد  
فيقول العبد المفتقر الى مولاه الغني ذي اللطف الخفي عبد الله بن  
محمد صديق الواعظ الاحمد آبادي الخفي اقامهما الله تعالى في عبادته  
بالاخلاص ايمانا وتصديقا وفضل عليهما بقبول محبة نبيه وزيارته ورزقهما  
في العارفين تحقيقا الخ \*

We are told in the preface that in A.H. 1035=A.D. 1626, when the author was staying at Medina, he made acquaintance with the eminent scholars of that place. From them he received a large number of books for study, and from these books he gathered material for the present work.

The work begins with the excellence of the month of Rabi' I.  
Slightly incomplete at the end.

Written in Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

No. 1028.

fol. 251 ; lines 31 ; size 12 × 8 ; 9 × 5½.

انسان العمون في سيرة الامين المأمون

INSÂN AL-'UYÛN FÎ SÎRAT AL-AMÎN  
AL-MA'MÛN.

The well-known work on the life of the Prophet, generally called *As-Sirat al-Ḥalabîyah* ; in two separate volumes.

Author : Nûraddîn 'Alî bin Burhânaddîn Ibrâhîm bin Aḥmad bin 'Alî bin 'Umar al-Ḥalabî al-Qâhîrî ash-Shâfi'î نور الدين على بن 'Umar al-Ḥalabî al-Qâhîrî ash-Shâfi'î  
برهان الدين ابراهيم بن احمد بن على بن عمر العلبي القاهري الشافعي

The author, an eminent scholar of Egypt, whom Al-Muḥibbî, in his *Khulâsat al-Aḡar*, vol. iii, p. 122, describes as a great ocean of knowledge, was born in Cairo, A.H. 975=A.D. 1567. He studied under 'Alî bin Gânim al-Maqdisî (d. A.H. 1004=A.D. 1595), Muḥammad al-Khafâjî (d. A.H. 1011=A.D. 1602), Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî aṣ-Ṣiddîqî (d. A.H. 1037=A.D. 1628), and several other eminent scholars. He held the post of professor in the Madrasah aṣ-Ṣalâhiyah, wrote a large number of books, and died on the last day of Sha'bân, A.H. 1044=A.D. 1634. For his life and works see *Khulâsat al-Aḡar*, vol. iii, p. 122 ; *Tâj at-Ṭabaqât*, vol. xi, fol. 93<sup>a</sup> ; and Brock., vol. ii, p. 307.

Vol. I.

Beginning :—

حمدا لمن نضر وجوه اهل الحديث و صلاة و سلاما على من  
نزل عليه احسن الحديث و على آله و صحبه اهل التقديم و التأخير في  
القديم و الحديث النخ \*

In the preface the author mentions two other works on the life of the Prophet, viz., one by Abu'l-Faṭḥ Ibn Sayyid an-Nâs (d. A.H. 734=A.D. 1334), entitled *'Uyûn al-Aḡar*, and the other by Shamsaddîn Muḥammad bin Yûsuf ad-Dimashqî aṣ-Ṣâliḥî (d. A.H. 942=A.D. 1536), entitled *Subul al-Hudâ wa'r-Raḡhâd Fî Sirat Khair al-'Ibâd*. The former work, containing *Isnâd*, is an exhaustive one ; and the latter, though a good production, contains only well-known facts. Our author, being requested by his teacher, Abu'l-Mawâhib Muḥammad bin Muḥammad al-Bakrî, wrote the present work from materials from the above two works, with additions of his own, distinguished



by the word *اقول*. The author also quotes verses from two poems, viz., *Al-Qaṣīdat at-Tā'iyah* of Imām 'Alī bin 'Abdalkāfi as-Subkī (d. A.H. 756=A.D. 1355), and *Al-Qaṣīdat al-Hamziyah* of Sharafaddīn Abū 'Abdallāh Muḥammad al-Būṣīrī (d. A.H. 694=A.D. 1294), the author of the well-known poem, entitled *Al-Qaṣīdat al-Burdah*.

For other copies see Br. Mus., p. 425; Br. Mus. Suppl., Nos. 1274-76; Berlin, Nos. 9604-11; Goth., Nos. 1801-5; Ref., No. 129; München, Nos. 449-51; Paris, Nos. 1999-2005; Yeni, No. 819; Alger, No. 1695; Ḥamidiyah, No. 887; Nūr 'Uṣmāniyah, No. 3049; Ayā Şūfiyah, No. 2978; and Bashīr Āgā, No. 446. See also Hāj. Khal., vol. i, p. 458.

The work has been repeatedly printed in Cairo, viz., in A.H. 1280, 1292, and 1308.

The present volume ends with the following colophon:—

تم الجزء الاول من سيرة الامام الشيخ على الحلبي و يليه ان شاء الله تعالى اول الثاني باب الهجرة الى المدينة \*

Written in fair Naskh, with an illuminated frontispiece, within double red-ruled borders. Dated the 10th Šafar, A.H. 1129=A.D. 1717.

Scribe: أحمد بن محمد السقطي بلدا الشامي مذهبنا المصري و غنا.

The title-page of the present copy, like that noticed in Br. Mus. Suppl., No. 1274, contains the following chronogram for the author's death (A.H. 1044=A.D. 1634):—

زكت الجنان لروح مولانا علي \*

The title-page also contains several obliterated seals and signatures of former owners of the MS.

According to the following note at the end, the copy was read through and collated in the presence of Shihābaddīn Aḥmad bin 'Abdalfattāḥ al-Malwānī (d. A.H. 1181=A.D. 1767; see Silk ad-Durar, vol. i, p. 116):—

قرأت هذه النسخة وهي الجزء الاول من سيرة على الحلبي و بلغت مقابلة بحضرة الشيخ احمد شهاب الدين الملواني نفعا الله تعالى به و المسلمين \*

## No. 1029.

fol. 286; lines 38-41; size  $12 \times 8$ ;  $9 \times 5\frac{1}{4}$ .

The Same.

Vol. II.

The second volume of the preceding work, beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh, with the headings in red. Dated A.H. 1266=A.D. 1851.

Foll. 27-34, 54-79, 89-94, 197-206 and 278-286 are supplied in a later hand.

## No. 1030.

fol. 151; lines 21; size  $8 \times 5$ ;  $6 \times 3\frac{1}{4}$ .

النور الوهاج

## AN-NÛR AL-WAHHÂJ.

A treatise on the *Mi'râj*, or the Prophet's ascension to heaven, by Nûraddîn Abu'l-Irshâd 'Alî bin Muḥammad Zain al-'Âbidîn bin 'Abdarrahmân al-Ujhûrî al-Mâlîkî نور الدين ابو الارشاد على بن محمد زين العابدين بن عبد الرحمن الاجهوري المالكي.

The full title of the work, as given in the preface, is as follows:—

النور الوهاج في الكلام على الاسراء والمعراج

Beginning:—

قال الشيخ الامام العالم العلامة ..... ابو الارشاد على  
الاجهوري المالكي لطف الله به في الدارين واذهب عن قلبه الرين  
بمحمد وآله وصحبه - الحمد لله الذي رفع سيدنا محمدا على الله عليه  
وسلم الى اعلى المقامات النج •

The author, 'Alî al-Ujhûrî, an eminent doctor of the Mâlîkî school of law, was born in Egypt, A.H. 967=A.D. 1559, and studied under several eminent scholars, such as Muḥammad bin Aḥmad ar-Ramlî (d. A.H. 1004=A.D. 1595), Muḥammad bin Yahyâ al-Qarâfî (d. A.H. 1008=A.D. 1599), Ṣâliḥ bin Aḥmad al-Bulqînî (d. A.H. 1015=A.D.

1607), Aḥmad bin Qâsim al-'Ibâdî (d. A.H. 994=A.D. 1586), and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic; subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock., vol. ii, p. 317, he wrote commentaries on the *Tahḡib al-Mantiq* of Taftâzânî (d. A.H. 791=A.D. 1389), the *Nuḡbat al-Fikr* of Ibn Ḥajar al-'Asqalânî (d. A.H. 852=A.D. 1449), and the *Alfiyah* of Ibn Mâlik (d. A.H. 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumâdâ I, A.H. 1066=A.D. 1655. See *Khulâṣat al-Aṣar*, vol. iii, p. 157; 'Iqd al-Jawâhir Wa'd-Durar, fol. 178<sup>a</sup>; *Tâj at-Ṭabaqât*, vol. xi, fol. 156<sup>b</sup>; and Brock., vol. ii, p. 317.

For other copies see Berlin, No. 2610; and Cairo, vol. i, p. 447.

Written in fair Naskḥ, with occasional notes and emendations in the margins. Dated A.H. 1082=A.D. 1672.

Foll. 117-119, 127 and 128 are supplied in a later hand. Foll. 119<sup>b</sup> and 128<sup>b</sup> are blank. Fol. 149<sup>a</sup> contains a short lacuna.

Scribe: سليمان بن داود المعلى الشافعى.

### No. 1031.

fol. 219; lines 21; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ابتسام الازهار في رياض الاخبار

## IBTISÂM AL-AZHÂR FÎ RIYÂD AL-AKHBÂR.

Life of the Prophet Muḥammad; complete in two separate volumes.

Author: 'Abdassalâm bin Ibrâhîm bin Ibrâhîm al-Laḡânî al-Mâlîkî عبد السلام بن ابراهيم بن ابراهيم اللقاني المالكي. He was born in Cairo, A.H. 971=A.D. 1563, studied under his father, Burhânaddin Ibrâhîm al-Laḡânî (d. A.H. 1041=A.D. 1631), and was appointed Principal of the Jâmi' al-Azhar. Besides the present work, he wrote an account of the Prophet's birth, entitled *ترويح القواد بمولد خير العباد*; a commentary on his father's work on theology, entitled *جوهرة التوحيد*; and another on a versified tract of Al-Jazâ'irî (A.H. 898=A.D. 1493) on the unity of God, entitled *المنظومة الجرائرية*. He died on Friday, the 25th Shawwâl, A.H. 1078=A.D. 1668. See *Khulâṣat al-Aṣar*,



vol. ii, 416; 'Iqd al-Jawâhir, fol. 208<sup>a</sup>; Tâj at-Tabaqât, vol. xi, fol. 196<sup>a</sup>; and Brock., vol. ii, p. 307.

### Vol. I.

Beginning:—

الحمد لله الذي اصطفى الاسلام ديننا و اختار له من عباده رسلا النبي \*

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment.

The work is divided into several *Bâb* and a *Khâtimah*. The present volume consists of the following *Bâb*:—

*Bâb* I. Creation of the Prophetic light, fol. 5<sup>a</sup>.

*Bâb* II. How the Prophet's name was written on the divine Throne before the creation of the world, and his advent was foretold by the early Prophets and sages, fol. 18<sup>a</sup>.

*Bâb* III. The signs, observed before and immediately after the Prophet's revelation, foreboding his prophetic mission, fol. 20<sup>b</sup>.

*Bâb* IV. A historical account of Medina, its excellence and sanctity, fol. 88<sup>a</sup>.

*Bâb* V. How his father wedded his mother Âminah, the daughter of Wahb, and how that marriage was an announcement of the Prophet's mission, fol. 133<sup>a</sup>.

*Bâb* VI. The signs that appeared at the time of his birth, foreboding his great mission, fol. 143<sup>b</sup>.

*Bâb* VII. His nursing by Ḥalimah Sa'diyah; the kind protection of his uncle, Abû Tâlib, after the death of his grandfather, 'Abdalmuṭṭalib; God's protection from sin and idolatry; and his excellent and noble character from his very childhood, fol. 160<sup>b</sup>.

*Bâb* VIII. His features, manners and character, fol. 192<sup>b</sup>.

No other copy of the work is known.

The present copy, dated the 30th Du'l-Ḥijjah, A.H. 1046=A.D. 1637, is the author's autograph, as appears from the following note on the title-page:—

ابتسم الازهار في رياض الاخبار جمع كاتبه الحقير عبد السلام بن

ابراهيم اللقاني المالكي غفر الله له ولحابابه \*

Written in cursive Naskh, with the headings in red.

## No. 1032.

fol. 220-440; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, being a continuation of the preceding MS., beginning thus:—

يا رسول الله صلى الله عليه وسلم تكلم فقال الله اكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة واصيلا الخ •

It contains the following *Bâb*:—

*Bâb IX.* The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol. 230<sup>b</sup>.

*Bâb X.* His genealogy, with an account of his wives, children and relatives, fol. 266<sup>b</sup>.

*Bâb XI.* An account of his attire, ring, seal, arms, camels, horses, and other belongings, fol. 292<sup>a</sup>.

*Bâb XII.* A short account of his military expeditions, fol. 313<sup>b</sup>.

*Bâb XIII.* An account of his distinctive attributes and miracles, fol. 364<sup>b</sup>.

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol. 410<sup>a</sup>.

Written in the same hand as the above.

Dated A.H. 1046=A.D. 1637.

## No. 1033.

fol. 105; lines 12-17; size  $9 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

نظم الدرر و المرجان

## NAẒM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes.

The complete title of the work, as given in the preface, is as follows:—

نظم الدرر و المرجان في تلخيص سير سيد الانس و الجن •

Author: Awḥadaddin Mirzâ Khân al-Biraki al-Jâlandhari  
أوحد الدين ميرزا خان البركي الجالندهرى

Beginning :—

- الحمد لله الذي أنزل رسوله بالهدى و دين الحق ليظهره على  
 الدين كله و لو كره المشركون و خلق على علماء امته ببيان فضائله و مفاخره •  
 فهم بذلك له حامدون النح •

The author, who was a native of Jālandhar (India), completed the present work, as he tells us in the colophon, on Thursday, the 2nd Dū'l-Hijjah, A.H. 1091=A.D. 1680. The colophon runs thus:—

قال العبد الضعيف مؤلفه قد فرغت من تسويد هذا الكتاب الجليل  
 القدر الذي ما صنف في الاسلام مثله قط فيما اظن يوم الثلاثاء ثاني  
 الحجة [sic] من سنة احدى و تسعين بعد الالف •

The contents of the work may be summarised thus:—

The prominent events connected with the Prophet's life, his personal features, and various names and *Alqāb* (titles of honour), foll. 2<sup>b</sup>-23<sup>a</sup>.

His noble character, prerogatives and special attributes, foll. 23<sup>b</sup>-74<sup>b</sup>.

His wives, children, relatives, freedmen, servants, messengers, and the ten most eminent companions, called العشرة المبشرة, foll. 74<sup>b</sup>-86<sup>a</sup>.

His horses, mules, camels, weapons, attire, and other household belongings, foll. 86<sup>a</sup>-90<sup>b</sup>.

Some of his miracles, foll. 91<sup>a</sup>-102<sup>b</sup>.

His death and interment, foll. 102<sup>b</sup>-105<sup>b</sup>.

Another copy of the work is noticed in *Āṣafiya*, p. 874.

The present copy was transcribed, as stated in the following note at the end, from the author's autograph copy:—

كتبت و اتممت هذ النسخة من التى كتبها المؤلف بخطه •

Written in fair Naskh, with occasional rubrics.

Not dated. Apparently 19th century.

Scribe: محمد عيسى.



No. 1034.

foll. 36; lines 28; size 9×5; 8×4.

نقاية الاثر

## NUQÂYAT AL-AŞAR.

A short fragment of a commentary on the *Khulâṣatu Siyarī Sayyid al-Baṣḥar*, a work on the life of the Prophet by Muḥibbaddin Abu'l-'Abbās Aḥmad bin 'Abdallāh at-Ṭabarī (d. A.H. 694=A.D. 1295).

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain *Shaiḫ* Abū Bakr:—

نقل من نقاية الاثر شرح خلاصة سير سيد البشر عليه الصلوة والسلام  
للشيخ ابي بكر رحمه الله الملك الاكبر \*

On fol. 4<sup>b</sup> the author refers to his teacher, *Shaiḫ* Zain al-'Ābidīn (probably Zain al-'Ābidīn bin 'Abdallāh bin *Shaiḫ* bin 'Abdallāh al-'Aidārūs, who flourished in the middle of the 11th century of the Hijrah), in the following term:—

وقد افرد شيخنا و استاذنا مولانا و اولادنا قدوة المحدثين الشيخ زين  
العابدين رفعه الله تعالى في اعلى عليين في جزء اسماء من حضر من  
الصحابه فيها \*

The latest authority quoted (on fol. 11<sup>b</sup>) is *Shihābaddin* Aḥmad bin Muḥammad bin 'Umar al-Khafāḥī (d. A.H. 1069=A.D. 1659), the author of the *Nasīm ar-Riyād* (No. 997 above).

According to *Hâf. Kh.*, vol. iii, p. 165, the text is divided into twenty-four *Faṣl*. The present MS. contains the commentary on the fourth *Faṣl*, dealing with the Prophet's military expeditions.

Beginning:—

الفصل الرابع في ذكر غزواته صلى الله عليه وسلم وهى جمع غزوة  
في القاموس غزاه غزوا اراده و طلبه و قصده الخ \*

Written in Naskh, with some marginal notes.

Not dated. Probably 19th century.

No. 1035.

foll. 40; lines 19; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

الدرة الفريدة

## AD-DURRAT AL-FARÎDAH.

A tract on the Prophet's journey to Syria with the merchandise of Khadijah, the daughter of Khuwailid bin Asad, and his subsequent marriage with her.

The full title of the work, given on the title-page, is as follows:—

الدرة الفريدة في تجارة النبي وزواجه بالسيدة خديجة \*

The author's name and his dates cannot be traced.

Beginning:—

• قال حدثنا بعض اشيائنا و اسلافنا رحمة الله عليهم اجمعين انهم قالوا  
لما بلغ رسول الله صلى الله عليه وسلم من العمر اربعة وعشرون سنة و ستة  
اشهر و عشرة ايام خرج ذات يوم يتمشى بين زمزم النخ \*

Written in fair Naskh. Dated A.H. 1126=A.D. 1714.

Scribe: عبد الرحمن بن المرحوم محمد دادى شوائبى.

No. 1036.

fol. 307; lines 29; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{3}{4} \times 3\frac{1}{2}$ .

فتح القريب

## FATH AL-QARÎB.

A commentary on the author's own metrical work, entitled *Mawâhib al-Mujib Fi Khaṣā'is al-Ḥabīb*, treating of the Prophet's distinctive attributes.

Author: Abu'n-Najāḥ Aḥmad bin 'Alī bin 'Umar bin Ṣāliḥ bin Aḥmad al-'Adawī al-Manīnī al-Ḥanafī ابو النجاج احمد بن علي بن عمر بن صالح بن احمد الحنفى العدوى المعروف بالمعنىنى (d. A.H. 1172=A.D. 1759; see Lib. Cat., vol. xii, No. 736).

Beginning:—

الحمد لله الذي خص نبينا محمدا صلى الله عليه وسلم بخصائص  
اعلى له بها قدرا و ايدة بكتاب احكمت آياته و شرح له به صدرا النخ \*

In the preface the author tells us that he first composed a versified version of the *Unmûdaj al-Labîb* of As-Suyûtî, with the title *Mawâhib al-Mujîb*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawâhib al-Mujîb*, extracting material from As-Suyûtî's *Al-Mu'jizât wa'l-Khaṣā'is an-Nabawiyah* (No. 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munâwî's commentary on the *Unmûdaj al-Labîb* of As-Suyûtî (No. 1020 above), from which he also derived some material.

The present commentary, like the original text, is divided into two *Bâb*.

The work is mentioned in the list of the author's compositions given in *Silk ad-Durar*, vol. i, p. 135; and in *Tâj at-Ṭabaqât*, vol. xii, part ii, fol. 439<sup>b</sup>. See also Hâj. Khal., vol. vi, p. 248. No copy of the work is noticed in any other catalogue.

Written in fair Naskh, with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A.H. 1170=A.D. 1757.

Scribe: اسمعيل بن عبد الكريم الجراعى

The title-page contains the following verses in praise of the present work, written by Muḥammad Shâkir al-'Umari:—

خصائص طه سمت فى الزوى      و فتح القريب لما قد شرح  
و حقق فيها مقام الحبيب      و هذا لعمرى اجل المنع

This Muḥammad Shâkir al-'Umari, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwâl, A.H. 1140=A.D. 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muḥammad Râgib Pâshâ (d. A.H. 1176=A.D. 1763). He held several distinguished posts under the Governments of Constantinople and Damascus; but subsequently he resigned the state service, and becoming a disciple of Shaikh 'Umar bin 'Abdal-jalil al-Baġdâdî (d. A.H. 1194=A.D. 1780), devoted himself to the study of the Sûfic literature. He died on Monday, the 26th Rabi' II, A.H. 1194=A.D. 1780. See *Silk ad-Durar*, vol. ii, pp. 183-189; and *Tâj at-Ṭabaqât*, vol. xii, part ii, fol. 640<sup>b</sup>.



## No. 1037.

foll. 16; lines 13; size  $9\frac{1}{4} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

مولد النبي

## MAWLID AN-NABÎ.

The well-known work, containing an account of the Prophet's birth and of his early life, written in the rhymed prose commonly used for recitation on his birthday celebration.

Author: Ja'far bin Ḥasan bin 'Abdalkarīm bin Muḥammad bin 'Abdarrasūl al-Barzanjī ash-Shāfi'ī al-Madanī جعفر بن حسن بن عبد الكريم بن محمد بن عبد الرسول البرزنجي الشافعي المدني

Beginning:—

ابتدى الاملاء باسم الذات العليه ..... فاقول هو صلى الله عليه

وسلم سيدنا محمد بن عبد الله بن عبد المطلب الخ \*

The author, a man of great piety and learning, was born at Medina in A.H. 1101=A.D. 1690. He received his education at his native place, and became known for his elegant writing and profound knowledge in the Shāfi'ite law. He held the distinguished posts of *Khaṭīb* (preacher) of the Prophet's mosque, and of Principal of the Madrasah attached to that mosque. He was also appointed the juriconsult of the Shāfi'ites (مفتى الشافعيه) at Medina. He wrote several books, and died at Medina on Friday, the 27th Shā'bān, A.H. 1177=A.D. 1764. See *Tāj at-Ṭabaqāt*, vol. xii, part ii, fol. 482<sup>b</sup>; *Silk ad-Durar*, vol. ii, p. 9; and *Broek.*, vol. ii, p. 384.

For other copies see *Cairo*, vol. i, p. 405; and *Berlin*, No. 9536.

The work has been printed in *Cairo*, A.H. 1307.

Written in fair Naskh. Not dated. Probably 19th century.

## No. 1038.

foll. 185; lines 21; size 8×6; 6½×4.

(Two separate works bound together.)

foll. 1<sup>b</sup>-89<sup>a</sup>.

## I.

## كتاب السيرة

## KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sirat ar-Rasûl* of Ibn Hishâm (d. A.H. 218=A.D. 834).

Author: Shaikh Muḥammad bin 'Abdalwahhâb an-Najdi الشيخ محمد بن عبد الوهاب النجدى, the founder of the Wahhâbî sect, who was born in A.H. 1115=A.D. 1704, and died in A.H. 1206=A.D. 1792. See Lib. Cat., vol. x, No. 585.

Beginning:—

بسم الله الرحمن الرحيم و به نستعين و صلى الله على محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف ..... بن عدنان الى هنا معلوم الصحة و مافوق عدنان مختلف فيه الخ \*

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (A.H. 198-218=A.D. 813-833).

For another copy of the work see Br. Mus. Suppl., No. 220.

Written in cursive Naskh. Dated A.H. 1224=A.D. 1809.

foll. 89<sup>b</sup>-185<sup>a</sup>.

## II.

## كتاب الهدى النبوى

## KITÂB AL-HADÎ AN-NABAWÎ.

A treatise dealing with the Prophet's character and manners, by the same author.

Beginning:—

الحمد لله رب العالمين و اشهد ان لا اله الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله و بعد فان الله سبحانه هو المتفرد بالخلق و الاختيار الخ \*

Written in the same hand as the above.

Dated the 3rd Rabî' II, A.H. 1224=A.D. 1809.

No. 1039.

fol. 168; lines 19; size 10×6; 8×4.

الباب

AL-LUBÂB.

An abridgment of the third volume of the *Subul al-Hudâ Wa'r-Rashâd* of Shamsaddin Abû 'Abdallâh Muḥammad bin Yûsuf aş-Şâlihî (d. A.H. 942=A.D. 1536), dealing chiefly with the Prophet's noble qualities, business transactions, and the mode of his daily life, together with a collection of his prayers, commandments, judgments, etc.

Author: Qâḍî Muḥammad Şanâ'allâh an-Naqshbandî al-Muḥaddidî al-Maẓharî المقصدي المجددي المظہری. He was an eminent Şûfî and a most diligent scholar of Pânipat (India). He studied Ḥadiṣ under the well-known Shâh Walîallâh Dihlawî (d. A.H. 1176=A.D. 1762), and other branches of Muḥammadan literature under several other distinguished scholars. He soon achieved great knowledge, especially in Ḥadiṣ and jurisprudence, in which subjects he was designated as the Baihaqî of the time by Shâh 'Abdal'azîz Dihlawî (d. A.H. 1239=A.D. 1824). After completing his education, he became a disciple of Shaikh Muḥammad 'Âbid (d. A.H. 1160=A.D. 1747), and devoted himself to spiritual studies. Subsequently, he attached himself to the company of the famous Shaikh of the Naqshbandiyah order, Mirzâ Maẓhar Jân-i-Jânân (d. A.H. 1195=A.D. 1781), who gave him the title of *'Alam al-Hudâ*. Besides the present work, our author wrote a detailed work on Muḥammadan law, dealing with the diversities of the four Sunnite schools of jurisprudence; a commentary on the Qurân, entitled *Tafsîr Maẓharî*; a work on the day of resurrection, entitled *Taḍkirat al-Ma'âd*; a work on the life and teaching of Shaikh Aḥmad Sirhindî (d. A.H. 1035=A.D. 1625); and over thirty other treatises and tracts on various subjects. For some time he held the post of Qâḍî, and died on the 1st Rajab, A.H. 1225=A.D. 1810. See Ḥadâ'iq al-Ḥanafiyah, p. 465.

Beginning:—

الحمد لله الذي هدانا لهذا سبيل الرشاد ورزقنا زاد المعاد .....  
و بعد فيقول العبد الضعيف محمد ثناء الله الفقشبندي المجددي



المظهرى الرأبى بحة ربه الغنى الجواد ان غاية كمال البشر فى عالم  
الكون و الفساد اتباعه سنة رسول الله صلى الله عليه و سلم فى الاخلاق  
• و الاعمال و الاعتقاد الخ •

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabīl ar-Rashād* (more properly, the *Subul al-Hudā w'ar-Rashād*; see Hāj. Khal., vol. iii, p. 580) of Aṣ-Ṣāliḥī is the best of all. Our author, at the request of his Shaikh, Mirzā Maḥzar Jan-i-Jānān, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz., خ for Al-Bukhārī; م for Muslim; د for Abū Dā'ūd; س for Nasā'ī; جده for Ibu Mājah; ك for Mālik; فع for Shāfi'ī; ا for Aḥmad; كم for Al-Hākim; طب for Aṭ-Ṭabarānī; مي for Ad-Dārimī; قط for Ad-Dārquṭnī; كر for Ibn 'Asākir; حب for Ibn Hibbān; and به for Ibn Khuzaimah.

The contents of the work may be summarised thus:—

The Prophet's character and manners, divided into numerous short *Bāb*, foll. 2<sup>b</sup>–42<sup>b</sup>.

The way of his purification and ablution, foll. 42<sup>b</sup>–48<sup>b</sup>.

His prayers, fasting, alms and the Ḥajj pilgrimage, foll. 49<sup>a</sup>–115<sup>a</sup>.

His business transactions, foll. 115<sup>b</sup>–118<sup>a</sup>.

His presents and gifts to his friends and companions, fol. 118<sup>a</sup>–120<sup>b</sup>.

His marriage, dowries and his strict observance of equity among his wives, foll. 120<sup>b</sup>–124<sup>b</sup>.

His sacrifice of animals, and his instructions for hunting, foll. 125<sup>a</sup>–127<sup>a</sup>.

His strictness in the fulfilment of oaths, vows, etc., foll. 127<sup>a</sup>–128<sup>a</sup>.

His dealings in war, foll. 128<sup>a</sup>–132<sup>b</sup>.

His mode of teaching his followers, foll. 132<sup>b</sup>–134<sup>a</sup>.

A collection of his comments on some verses of the Qurān, foll. 134<sup>a</sup>–138<sup>a</sup>.

His judgments, commandments and ordinances, foll. 138<sup>a</sup>–155<sup>b</sup>.

His love of God, and his support of the rights and claims of persons, foll. 156<sup>a</sup>–160<sup>a</sup>.

His opinion on poetry, foll. 160<sup>a</sup>–162<sup>a</sup>.

His fondness in giving sweet names to his companions by changing theirs, foll. 162<sup>a</sup>–163<sup>b</sup>.

His kindness to children and women, fol. 164<sup>a</sup>.

His forgiveness, foll. 165<sup>a</sup>-166<sup>a</sup>.

His strictness in fulfilling his promises, foll. 166<sup>a</sup>-167<sup>a</sup>.

His courtesy, morality, etc., foll. 167<sup>b</sup>-168<sup>b</sup>.

No other copy of the work is known.

The present copy, dated A.H. 1198=A.D. 1784, was transcribed, as stated in the following colophon, from the author's original draft, within his life-time:—

تمت هذه النسخة الشريفة في الخامس و عشرين الصفر المظفر سنة  
الثامن و تسعين و المائة بعد الالف بيد العاصي عبد الباقي غفر الله ذنوبه  
و ستر عيوبه نقل من اصل المسودة بخط المؤلف القاضي ثناء الله سلمه الله  
بالإرشاد و التكميل المهم آنذا فائدة لأولادنا و لسائر الطالبين \*

Written in Nasta'liq, with occasional rubrics.

Scribe: عبد الباقي.

#### No. 1040.

foll. 120; lines 17; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

مولد رسول الله

### MAWLID RASŪLALLĀH.

An account of the Prophet's birth and his early life, ending with his marriage with Khadijah, the daughter of Khuwailid.

The title of the work and the author's name are not mentioned in the present copy; but on the title-page of that noticed in Berlin, No. 9521, it is designated as مولد رسول الله. The authorship is there wrongly ascribed to Ibn al-Jawzī (*d.* A.H. 597=A.D. 1201). He is frequently quoted as an authority in the present work and spoken of as dead, as for instance on fol. 55<sup>b</sup>, where he is referred to thus:—

و حكى ابو الفرج الجوزي رحمه الله \*

The latest authority referred to (fol. 58<sup>b</sup>) is 'Abdassalām al-Baġdādī, who was born after A.H. 770=A.D. 1369, and died in A.H. 859=A.D. 1455. See *Al-Qabas al-Hāwī*, vol. i, fol. 107<sup>a</sup>.

Beginning:—

الحمد لله الذي ابرز من طرفة غرة عروس الحضرة صبيحا مستنيرا  
و اطلع في افلاك الكمال من بروج الجمال شمساً مضيئاً و قمراً منيراً و اخرج

من خلال اشجار الفتوة شمس ثمر الذبوة و لم يجعل له في العالمين  
نذيرا [ Sic نظيرا ]

Written in fair Naskh.

Not dated. Apparently 19th century.

## HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD.

No. 1041.

fol. 196; lines 19-21; size  $10\frac{3}{4} \times 7\frac{3}{4}$ ;  $8 \times 4\frac{1}{2}$ .

(Two separate works bound together.)

fol. 1-131<sup>b</sup>.

I.

ذخائر العقبي في مناقب ذوى القربى

### DAKHÂ'IR AL-'UQBÂ FÎ MANÂQIB DAWI'L-QURBÂ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence.

The author, Muhibbaddin Abu'l-'Abbâs Aḥmad bin 'Abdallâh aṭ-Ṭabarî (d. A.H. 694 = A.D. 1295; see Lib. Cat., vol. xii, No. 705), who does not reveal his name in the text, refers, on fol. 23<sup>b</sup>, to his work entitled *Ar-Riyâḍ an-Naḍîrah Fî Manâqib al-'Asharah* in the following terms:—

الباب الثامن في ذكر امير المؤمنين علي ابن ابي طالب عليه السلام  
وقد بسطنا العقال و اوسعنا المجال في ذكر مناقبه في كتابنا المرسوم  
الرياض النضرة في مناقب العشرة و نحن ناتي على جملة معاني  
ما ذكرناه بمذه ان شاء الله تعالى \*



In a copy of the present work noticed in Berlin, No. 9674, the authorship is wrongly ascribed to Muḥammad Bâqir bin Muḥammad Taqī al-Husaini, the well-known Shī'ah scholar, who flourished in the 11th century of the Hijrah.

Beginning:—

الحمد لله على خصوص المنح و عموم النعماء و له الشكر على ما  
اولى من عظام المنن و كريم الآلاء ..... اما بعد فان الله عز وجل قد  
اصطفى محمدا صلى الله عليه و سلم على جميع من سواه و خصه بماعه به  
من فضله الباهر الخ .

The work is divided into two *Qism*; the first dealing briefly with the excellence and virtues of the kinship of the Prophet; and the second comprising biographical notices of his descendants and relatives. Each *Qism* is subdivided into several *Bâb* and *Faṣl*, as follows:—

#### *Qism I.*

*Bâb I.* The excellence and virtues of the kinship of the Prophet, fol. 2<sup>a</sup>.

It may be noticed here that a few folios after fol. 2<sup>b</sup> containing the major portion of the second *Bâb* dealing with the excellence of the tribe Quraish are wanting.

*Bâb III.* The excellence of the descendants of Hâshim, fol. 3<sup>a</sup>.

*Bâb IV.* The excellence of the descendants of 'Abdalmuṭṭalib, fol. 4<sup>a</sup>.

*Bâb V.* The excellence of the Prophet's family (اهل البيت), fol. 4<sup>a</sup>.

*Bâb VI.* The Prophet's declaration that Fâṭimah, 'Alī, Ḥasan and Ḥusain were the inmates of his house, fol. 6<sup>a</sup>.

*Bâb VII.* Fâṭimah, fol. 8<sup>a</sup>.

*Bâb VIII.* 'Alī, fol. 23<sup>b</sup>.

*Bâb IX.* Ḥasan and Ḥusain, fol. 51<sup>b</sup>.

#### *Qism II.*

*Bâb I.* The descendants of the Prophet in the following eight *Faṣl*:—

- I. The exact number of the Prophet's children and the dates of their birth, fol. 70<sup>a</sup>.
- II. Ibrâhīm, fol. 71<sup>a</sup>.
- III. Fâṭimah, fol. 73<sup>a</sup>.
- IV. Zainab, fol. 73<sup>a</sup>.

- V. Ruqaiyah, fol. 76<sup>a</sup>.
- VI. Ummu Kulşûm, fol. 77<sup>a</sup>.
- VII. Zainab, the elder daughter of Fâtimah, fol. 79<sup>a</sup>.
- VIII. Ummu Kulşûm, the younger daughter of Fâtimah, fol. 79<sup>a</sup>.

*Bâb II.* The uncles of the Prophet in the following three *Faṣl*:—

- I. The exact number of his uncles, fol. 81<sup>b</sup>.
- II. Ḥamzah, fol. 82<sup>a</sup>.
- III. ‘Abbâs, fol. 89<sup>b</sup>.

*Bâb III.* The children of the Prophet’s uncles in the following six chapters:—

- I. The two sons of Abû Tâlib, viz., Ja’far, fol. 102<sup>a</sup>; and ‘Aqil, fol. 110<sup>a</sup>.
- II. The eight sons of ‘Abbâs, viz., Faḍl, fol. 111<sup>b</sup>; ‘Abdallâh, fol. 112<sup>b</sup>; ‘Ubaidallâh, fol. 119<sup>a</sup>; Qaşm, fol. 119<sup>a</sup>; ‘Abdarrahmân, fol. 119<sup>b</sup>; Ma’bad, fol. 120<sup>a</sup>; Kaşîr, fol. 120<sup>a</sup>; and Tammâm, fol. 120<sup>a</sup>.
- III. The five sons of Al-Ḥârîṣ, viz., Abû Sufyân, fol. 121<sup>a</sup>; Nawfal, fol. 122<sup>a</sup>; Rabî’ah, fol. 123<sup>a</sup>; ‘Abdallâh, fol. 124<sup>a</sup>; and Al-Muġîrah, fol. 124<sup>b</sup>.
- IV. The children of Zubair, viz., ‘Abdallâh, fol. 124<sup>b</sup>; Dub-â’ah, fol. 125<sup>a</sup>; Umm al-Ḥikam, fol. 125<sup>a</sup>.
- V. The children of Abû Lahab, fol. 125<sup>a</sup>.
- VI. The children of Ḥamzah, fol. 125<sup>b</sup>.

*Bâb IV.* The Prophet’s aunts (father’s sisters), fol. 126<sup>a</sup>.

*Bâb V.* The children of the Prophet’s aunts, fol. 127<sup>b</sup>.

The work ends with a *Khâtimah*, containing the following three *Faṣl*:—

- I. The Prophet’s mother, Âminah, fol. 129<sup>b</sup>.
- II. His foster-mothers, fol. 130<sup>b</sup>.
- III. His foster-brothers and -sisters, fol. 131<sup>a</sup>.

The last *Faṣl* is slightly incomplete at the end; but only one folio seems to be wanting.

For other copies of the work see Berlin, No. 9674; and Goth., No. 1834. See also Hâj. Khal., vol. iii, p. 325; and Brock., vol. i, p. 361.

foll. 132<sup>a</sup>-196<sup>b</sup>.

## II.

السط الثمين في مناقب امهات المؤمنين

AS-SIMT AŞ-ŞAMÎN FÎ MANÂQIB  
UMMAHÂT AL-MU'MINÎN.

A work on the lives and merits of the Prophet's wives, by the same author.

Beginning:—

الحمد لله كما ينبغي لعظيم جلاله و له الشكر على ما اولى من عظيم  
افضاله ..... اما بعد فهذا مؤلف و سميت بالسط الثمين و جمعت فيه  
ما ورد في مناقب امهات المؤمنين مشتملا على كمية عدد هن معروفا كريم  
مجدهن مبينا علو درجتهم منبها على تفاوت مرتبتهم حاويا لما ورد مما  
ظفرت به في حق كل واحدة اجمالا و تفصيلا جامعا لما ينقل فيهن عنه  
على الله عليه و سلم مما يخص و يعم تشريفا و تفضيلا الخ .

The work is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*, as follows:—

*Muqaddimah*. The exact number of the Prophet's wives, their pedigrees, the times of their marriage with the Prophet, their virtues and excellence, and the Prophet's strictness in observing equity among them, fol. 132<sup>b</sup>.

*Bâb* I. *Khadijat al-Kubrâ*, fol. 136<sup>a</sup>.

*Bâb* II. 'A'ishah, the daughter of Abû Bakr, fol. 144<sup>b</sup>.

*Bâb* III. Hafsa, the daughter of 'Umar, fol. 171<sup>a</sup>.

*Bâb* IV. Ummu Salmah, the daughter of Umayyah, fol. 173<sup>a</sup>.

*Bâb* V. Ummu Habîbah, the daughter of Abû Sufyân, fol. 178<sup>b</sup>.

*Bâb* VI. Sawdah, the daughter of Zama'ah, fol. 181<sup>a</sup>.

*Bâb* VII. Zainab, the daughter of Jahsh, fol. 174<sup>a</sup>.

*Bâb* VIII. Zainab, the daughter of Khuzaimah, fol. 186<sup>b</sup>.

*Bâb* IX. Maimûnah, the daughter of Al-Hâriş, fol. 187<sup>b</sup>.

*Bâb* X. Juwairiyah, the daughter of Al-Hâriş Ibn Abi Dirâr, fol. 188<sup>b</sup>.

*Bâb* XI. Şafiyah, the daughter of Huyai, fol. 189<sup>b</sup>.

*Bâb* XII. The names of the twelve other women, who, according to some, were also married to the Prophet, fol. 192<sup>a</sup>.

*Khâtimah*. The Prophet's two female slaves, viz., Mâriyah Qibtiyah and Raihânah, fol. 196<sup>a</sup>.



No other copy of the present work is known.

Both works are written by the same hand in fair Naskh, within double red-ruled borders. The headings are in red. Foll. 174 and 183 should follow foll. 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work, entitled *Khulāṣatu Siyari Sayyid al-Bashar*.

## HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll. 234; lines 23-26; size  $13 \times 8\frac{1}{2}$ ;  $9\frac{1}{4} \times 5\frac{1}{2}$ .

(Two separate works bound together.)

foll. 1-43.

I.

كتاب الردة

### KITĀB AR-RIDDAT.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Tulaiḥah bin al-Khuwailid al-Azdi, Al-Aswad al-Ansī, Musailamah al-Kaḍḍāb and others.

Author: Abū 'Abdallāh Muḥammad bin 'Umar bin Wāqid al-Wāqidī al-Madani أبو عبد الله محمد بن عمر بن واقد الواقدي المدني, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A.H. 130=A.D. 747. He received traditions from Imām Mālik bin Anas (d. A.H. 179=A.D. 795), Sufyān aṣ-Ṣawri (d. A.H. 161=A.D. 777), Ma'mar bin Rāshid (d. A.H. 153=A.D. 770), and others. Aḍ-Ḍalabī and other biographers remark that Al-Wāqidī was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qāḍi

in the eastern quarter of Bagdād; and subsequently Al-Ma'mūn (A.H. 198-218=A.D. 813-833), who treated him with marked honour, appointed him to fill the same post at 'Askar al-Mahdī. Besides the present work, and that noticed below, he wrote a history of the Prophet's campaigns entitled *Kitāb al-Mağāzī*, which was edited and published by A. Kremer, Calcutta, 1856. A part of the same work, on the conquest of Mesopotamia, was edited and published by G. H. A. Ewald, Göttingen, 1827.

Our author died on Monday, the 11th Du'l-Hijjah, A.H. 207=A.D. 823. See *Mir'āt al-Janān*, fol. 130<sup>b</sup>; *Kitāb al-Fihrist* by Ibn Nadīm, p. 98; *Tadkirat al-Huffāz*, vol. i, p. 319; Ibn Khallikān (*De Slane's translation*), vol. iii, p. 61; *Murūj ad-Dahab*, fol. 248<sup>a</sup>; *Al-Ansāb* by As-Sam'ānī, fol. 577<sup>b</sup>; *Dustūr al-I'lām*, fol. 153<sup>a</sup>; *Yâqût*, vol. vii, p. 55; and *Brock*, vol. i, p. 135.

Beginning:—

روى ابو القاسم عبد الله بن حفص بن مهران البردعي اعزه الله تعالى  
قال حدثني ابو محمد احمد بن اعثم الكوفي قراءة عليه قال حدثني  
ابو جعفر عبد العزيز بن المبارك قال حدثني نعيم بن مزاحم المنقري  
قال حدثني محمد بن عمرو بن واقد الواقدي السلمي ..... لما قبض  
النبي صلى الله عليه وسلم شمتت اليهود والنصارى باهل الاسلام وظهر  
الذفاق في المدينة ممن كان يخفيه قبل ذلك الخ \*

Contents:—

Fol. 2 <sup>a</sup> .	اخبار سقيفة بني ساعدة *
Fol. 6 <sup>a</sup> .	ذكر اخبار الردة *
Fol. 7 <sup>a</sup> .	ذكر خروج اسامة بن زيد *
Fol. 10 <sup>a</sup> .	ذكر فجأة ابن عبدالمطلب *
Fol. 16 <sup>a</sup> .	خبر مالك بن نويرة ومسيلمة الكذاب *
Fol. 25 <sup>a</sup> .	ذكر ارتداد اهل البحرين *
Fol. 29 <sup>a</sup> .	ذكر ارتداد ارض حضرموت من كندة وغيرها *
Fol. 40 <sup>b</sup> .	نبذة في ذكر المثنى بن حارثة الشيباني وهو اول الفتوح بعد قتال اهل الردة *

The work ends on fol. 43<sup>b</sup> thus:—

قال و كان خالد بن الوليد رضي الله عنه كلما افتتح موضعا من العراق  
اخرج من غنائمه الخمس فيوجه به الى المدينة الى ابي بكر الصديق

رضي الله عنه و يقسم باقى المغنم في اصحابه قال الى ان تحركت الروم  
بارض الشام فخرج الى ذكر فتوح الشام بعون الله و كرمه ان شاء الله  
• تعالى •

The work is noticed by Hāj. Khal., vol. v, p. 87.

Written in fair Naskh, with the headings in red. Dated Sunday,  
the 25th Rabi' II, A.H. 1278=A.D. 1861.

fol. 44-234.

II.

### فتوح الشام

### FUTUH ASH-SHAM.

A history of the conquest of Syria, ascribed to the same Al-Wāqidi.

• Beginning :—

قال ابو عبد الله محمد بن عمر الواقدي رحمه الله تعالى حدثني  
ابو بكر احمد بن يحيى بن الحسين ابن سفيان النخعي قال .....  
لما مات رسول الله صلى الله عليه وسلم استخلف ابو بكر الصديق رضي  
الله عنه فقتل في خلافته مسيلمة بن قيس الكذاب الذي ادعى النبوة  
و قتل ايضا السجاح والاسود العنسي و هرب طليحة بن خويلد الي الشام  
فلما فتحت اليمامة و قتل بنو حنفية و اطاعت العرب لابي بكر الصديق  
رضي الله عنه عول ان يبعث جيوشه الى الشام النج •

The MS. ends with an account of the conquest of Caesarea.

For other copies see Br. Mus., pp. 148-9, 425, 683; Paris, Nos.  
1652-1661, 1689; Berlin, Nos. 9765-9775; Yenī, No. 237; and Ayā  
Şūfiyah, No. 3331.

The work was edited and published by W. Nassau Lees, Calcutta,  
1854-62. It has been twice printed in Cairo, viz., in A.H. 1282 and  
1309.

Written in fair Naskh. Dated Thursday, the 14th Rabi' II,  
A.H. 1298=A.D. 1881.



## No. 1043.

foll. 213; lines 23; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب الامامة والسياسة

## KITAB AL-IMÂMAT WA'S-SIYÂSAT.

The well-known history of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Hârûn ar-Rashîd (A.H. 170-193=A.D. 786-809), ascribed to Abû Muḥammad 'Abdallâh bin Muslim bin Qutaibah ad-Dinawarî أبو محمد عبد الله بن مسلم بن قتيبة الدينوري (d. A.H. 276=A.D. 889; see No. 960 above).

Beginning:—

قال أبو محمد عبد الله بن مسلم بن قتيبة نفتتح كلامنا بحمد الله

و نقس مباديا بذكره و الثناء عليه الخ

For the contents of the work see Berlin, No. 9412. For other copies see Br. Mus., p. 581; Cairo, vol. v, p. 13; Paris, No. 1566; and Br. Mus. Suppl., No. 519. See also Brock., vol. i, p. 122.

The work was printed in Egypt, A.H. 1322. A Latin abstract of the history of the first four Caliphs was published by A. Petersson, Lund, 1856, under the title: *Expositio de quatuor primis Khalifis*.

Written in Naskh, with the headings in red.

Dated Monday, the 21st Ramaḍân, A.H. 1006=A.D. 1598.

The title-page contains notes by three former owners of the MS. The earliest is dated A.H. 1177=A.D. 1764.

The last folio contains a short biographical notice of the author in a different hand.

## No. 1044.

foll. 114; lines 16; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

راس مال النديم

## RÂS MÂL AN-NADÎM.

A rare copy of a compendious work comprising, besides miscellaneous historical material, meagre chronological sketches of the Caliphs from Abû Bakr (A.H. 11-13=A.D. 632-634) to Al-Muqtafi-billâh (A.H. 530-555=A.D. 1136-1160).

The author does not reveal his name in the text; but Ṣalâḥaddin

Khalil bin Aibak as-Safadi (d. A.H. 764=A.D. 1363), who mentions the present work, in the preface to his biographical work *Nakt al-Himyân fi Nukat al-'Umyân*, as one of his sources, gives the author's name as Abu'l-'Abbâs Ahmad bin 'Ali bin Bânah ابو العباس احمد بن علي بن بانه. The bare fact that the author highly eulogises 'Ali, his descendants and friends, and curses the first three Caliphs, the Prophet's wife 'Â'ishah and others, whom the Shī'ahs look upon as the opponents of 'Alī and his family, shows that the author professed the Shī'ah faith. The details of his life cannot be traced; but it is probable that he lived in the time of Al-Muqtafi-billāh (A.H. 530-555=A.D. 1136-1160), with whose reign he closes his chronological sketches.

Beginning:—

الحمد لله رب العالمين و الصلوة والسلام على اشرف المخلوق محمد  
و آله الطاهرين اما بعد فهذا لباب في التواريخ و نسب النبي صلى الله  
عليه و آله و سلم و اولاده و اصحابه و تأريخ الخلفاء و الامثال اللطيفة  
و المتضادة و الانفاقات العجيبة و الامور الغريبة مما يستغنى العالم المبرز  
عن معرفته و يتجمل الاديب الفاضل في صناعته الخ •

The author tells us in his epilogue that it was customary in 'Irâq (Mesopotamia) for the 'Abbâsid Caliphs, their viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games; the middle-class people took delight in singing melodious love songs, and in idle talk; while the favourite amusement of the low class people was to abuse each other, and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus:—

Short notices of the Prophet's mother and the mothers of the Caliphs, fol. 1<sup>b</sup>.

An account of the Prophet's relatives, fol. 4<sup>a</sup>.

The names of some generous persons; persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol. 6<sup>a</sup>.



- The names of some obstinate opponents of the Prophet, fol. 7<sup>a</sup>.  
 How some persons in the pre-Islamic period abstained from wine, fol. 8<sup>a</sup>.  
 Virtues practised in the pre-Islamic period, fol. 9<sup>b</sup>.  
 Famous markets of Arabia in the pre-Islamic period, fol. 11<sup>a</sup>.  
 The names of some eminent secretaries to the Prophet, Caliphs and other noblemen, fol. 13<sup>b</sup>.  
 The names of those companions of the Prophet who fought for 'Ali in the battles of Jamal and Şiffin, fol. 14<sup>b</sup>.  
 The names of those companions of the Prophet who sided with Mu'âwiyah in the battle of Şiffin, fol. 15<sup>b</sup>.  
 The names of some eminent blind men, fol. 16<sup>b</sup>.  
 Customs and rites observed in the pre-Islamic period, some of which remained lawful in Islam, fol. 17<sup>a</sup>.  
 The names of the famous *Munâfiqîn*, i.e., hypocrites in the time of the Prophet, fol. 24<sup>b</sup>.  
 Notices of eminent persons crucified after the introduction of Islam, fol. 25<sup>b</sup>.  
 The famous soothsayers of Arabia, fol. 29<sup>b</sup>.  
 A collection of historical and religious proverbs, fol. 40<sup>a</sup>.  
 Some riddles of historical significance, fol. 66<sup>a</sup>.  
 Historical notices relating to the *Awâ'il*, i.e., the origins of things, and the persons who originated certain customs, practices, or arts, fol. 68<sup>b</sup>.  
 An account of games, such as chess, backgammon, etc., fol. 78<sup>b</sup>.  
 The seven climates, fol. 81<sup>b</sup>.  
 An account of the town of Mecca and its holy temple (Ka'bah), fol. 83<sup>a</sup>.  
 The character of some of the Caliphs, fol. 84<sup>b</sup>.  
 An account of the Prophet's horses and swords, fol. 88<sup>a</sup>.  
 A chronological sketch of the Caliphs from Abû Bakr to Al-Muqtafi, fol. 92<sup>a</sup>.  
 The twelve Imâms of the Shi'ahs, fol. 107<sup>b</sup>.  
 The Imâms of the Bâtiniyah sect, fol. 110<sup>b</sup>.  
 For other copies see Nûr 'Uṣmâniyah, No. 3296; and Yeni, No. 234. See also Hâj. Khal., vol. iii, p. 340.  
 Written in cursive Naskh, with occasional rubrics.  
 Dated Tuesday, the 1st Rabi' II, A.H. 1277 = A.D. 1860.  
 Scribe: يوسف بن ملا عبد الولی بن ملا داؤد بن ابراهيم بن شمس.  
 Nine fly-leaves at the end contain miscellaneous notes and extracts from different books.



No. 1045.

foll. 129; lines 17; size  $7\frac{1}{4} \times 5\frac{3}{4}$ ;  $6 \times 4\frac{1}{4}$ .

فتوح البهنسا

## FUTŪḤ AL-BAHNASÂ.

A history of the conquest of Bahnasâ (a town in Egypt), with the following title:—

• كتاب البهنسا في فضائل السادة النجباء ومن استشهد منهم فيها

The author's name is not given in the MS. The work was printed in Cairo, A.H. 1280, and has often been reprinted since. In these texts the author is called Muḥammad bin Muḥammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface:—

- Muḥammad bin Ishâq (d. A.H. 151=A.D. 768).
- Muḥammad bin 'Umar al-Wâqidi (d. A.H. 207=A.D. 823).
- 'Abdalmalik bin Hishâm (d. A.H. 218=A.D. 834).
- Abû Ja'far Muḥammad bin Jarîr at-Tabarî (d. A.H. 310=A.D. 923).
- 'Ali bin Ḥusain al-Mas'ûdî (d. A.H. 345=A.D. 956).
- Aḥmad bin Muḥammad bin Ibrâhîm aṣ-Ṣa'labî (d. A.H. 427=A.D. 1036).
- Abu'l-Hasan 'Ali bin Aḥmad al-Wâhidî (d. A.H. 468=A.D. 1075).
- Maḥmûd bin 'Umar az-Zamakhsarî (d. A.H. 538=A.D. 1143).

Beginning:—

الحمد لله العنان العنان العظيم السلطان القديم الاحسان الذي لم

يخلوا منه مكان الخ

For other copies see Paris, Nos. 1690-1692; Berlin, No. 9096; Br. Mus., p. 150; Br. Mus. Suppl., No. 525; Ayâ Şûfiyah, No. 3333; and Cairo, vol. v, p. 96.

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A.H. 1117=A.D. 1705.

No. 1046.

foll. 360; lines 23; size 10×6; 7½×4.

الا كمفاء في فضل الاربعة الخلفاء

AL-IKTIFÂ' FÎ FADL AL-ARBA'AT  
AL-KHULAFÂ'.

A work on the excellence and virtues of the first four successors of the Prophet, chiefly based on traditions.

Author: Ibrâhîm bin 'Abdallâh al-Wâsilî ash-Shâfi'î al-Yamanî ابراهيم بن عبد الله الواسلي الشافعي اليمني. His ancestors belonged to Yemen; but he himself settled permanently at Medina, where he wrote the present work in A.H. 963=A.D. 1556. Other particulars of his life and the exact date of his death are not known.

Beginning:—

الحمد لله الحميد المجيد الفعال لما يريد الخ \*

In the preface the author tells us that he wrote the present work at the request of some of his friends, and that he divided it into eight chapters; but the present copy, like that noticed in Bûhâr, No. 200, consists of only the first five chapters, as follows:—

I. Foll. 3<sup>b</sup>-66<sup>a</sup>. الكتاب الاول كتاب التحقيق في ما جاء في

فضل الخليفة على التحقيق المخصوص

بالصدق و التصديق ابي بكر الصديق

رضي الله تعالى عنه على انفراد وفيه

تسعة عشر بابا و ثلثة فصول و خاتمة

الكتاب \*

II. Foll. 66<sup>a</sup>-160<sup>b</sup>. الكتاب الثاني كتاب القول الصواب في ما

جاء في فضل امير المؤمنين ابي

حفص عمر بن الخطاب رضي الله تعالى

عنه على انفراد وفيه اثنان و عشرون

بابا وستة فصول و خاتمة \*

III. Foll. 161<sup>a</sup>-196<sup>b</sup>. الكتاب الثالث كتاب الفرر في فضل

الشيخين ابي بكر و عمر رضي الله

تعالى عنهما على انفرادهما وفيه

ثمانية ابواب \*

- IV. Foll. 196<sup>b</sup>-266<sup>a</sup>. الكتاب الرابع كتاب توضيح البرهان في  
ما جاء في فضل امير المؤمنين ابي  
عمرو عثمان بن عفان رضي الله تعالى  
عنه على انفرادة وفيه سبعة عشر  
بابا و ثلاثة فصول وخاتمة \*
- V. Foll. 266<sup>a</sup>-360<sup>b</sup>. الكتاب الخامس كتاب اسني المطالب في  
ما جاء في فضل امير المؤمنين ابي  
الحسن علي بن ابي طالب رضي الله  
تعالى عنه على انفرادة وفيه عشرون  
بابا و ثلاثة عشر فصلا \*

The headings of the remaining three chapters, as given in the preface, are as follows:—

- VI. الكتاب السادس كتاب تبصرة الناظر في ما جاء في فضل عمار بن  
ياسر \*
- VII. الكتاب السابع كتاب الدرر المرصعة في ما جاء في فضل الخلفاء  
الاربعة ..... وفيه خمسة ابواب \*
- VIII. الكتاب الثامن كتاب الانتصار في ما جاء في فضل السادة الانصار  
رضي الله تعالى عنهم ..... وفيه ستة ابواب \*

The work was completed, as stated by the author at the end, on the 2nd Rabi' I, A.H. 963=A.D. 1556. The MS. was copied from a transcription of the author's autograph, dated A.H. 966=A.D. 1559.

Written in fair Naskh, with the headings in red.

Dated A.H. 1129=A.D. 1717.

The title-page contains a seal, dated A.H. 1216=A.D. 1801, bearing the following inscription:—

كس نياید بچنگ آماده حاجي عبد الله هست آزاده

Two other seals, bearing the name of a certain Abû 'Abdallâh, dated A.H. 1211=A.D. 1796, are found on fol. 2<sup>a</sup> as well as at the end.



No. 1047.

fol. 379; lines 15; size 9×5; 7×4.

زاد الاحباب في مناقب الاصحاب

ZÂD AL-AḤBÂB FÎ MANÂQIB  
AL-AṢḤÂB.

The unique copy of a work dealing with the history of the four early successors of the Prophet, together with the excellence and virtues of his other companions, wives and children.

Author: Malik Aḥmad bin al-Malik Pir Muḥammad al-Fârûqî  
ملك احمد بن الملك پير محمد الفاروقي

Beginning:—

الحمد لله الذي انعم علينا بالايجاد من العدم وهدانا الى الصراط  
اليسير الاقوم ..... و بعد فيقول العبد الفقير الى المولى النصير  
المعترف بالعجز و التقصير المقر بفضلہ الخطير الغريق في بحار المعاصي  
الخائف من يوم يوخذ فيه بالنواصي الراجي بلطف الملك الغفور التقى  
ملك احمد بن الملك پير محمد الفاروقي اغذاه الله تعالى عما سواه الخ •

The author, who flourished towards the end of the 11th century of the Hijrah and belonged to India, exclaims in his preface on the stern endeavour of the Râfidis (Shi'ahs) to preach their faith among the ignorant Sunnis, some of whom had actually embraced Râfidism, while the belief of a large number of others was in a wavering condition. He states further that he, being ordered by his teacher, As-Sayyid al-Murtaḍâ (d. A.H. 1067=A.D. 1657; see the present work, fol. 3<sup>a</sup>), wrote the present work, which contains Quranic verses, traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet, especially of the first four Caliphs.

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Takmilah*.

Contents:—

*Muqaddimah*. A short history and genealogical account of the prophets from Adam to Muḥammad in the following five *Faṣl*:—

- I. Fol. 4<sup>a</sup>. الفصل الاول في احوال الانبياء صلوات الله و  
عليهم اجمالا •

- II. Fol. 7<sup>b</sup>. الفصل الثاني في احوال نبينا صلى الله تعالى عليه وسلم \*
- III. Fol. 9<sup>a</sup>. الفصل الثالث في اسماء آبائه صلى الله عليه وسلم \*
- IV. Fol. 10<sup>b</sup>. الفصل الرابع في انساب الانبياء الاخر صلوات الله تعالى على نبينا وعليهم وسلامه \*
- V. Fol. 13<sup>a</sup>. الفصل الخامس في احوال آباء نبينا محمد صلى الله تعالى عليه وسلم والاختلاف في اسلام بعضهم \*

*Bâb I.* History and excellence of Abû Bakr, in the following five *Faṣl* :—

- I. Fol. 35<sup>b</sup>. الفصل الاول في ما انزل الله في كتابه من الآيات الواردة فيه على ما مرّح به التفسير والكلام \*
- II. Fol. 43<sup>b</sup>. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم من الاحاديث \*
- III. Fol. 55<sup>a</sup>. الفصل الثالث فيما ورد فيه من ثناء الصحابة رضي الله تعالى عنهم \*
- IV. Fol. 69<sup>b</sup>. الفصل الرابع فيما ذكره العلماء من خصائصه و انه افضل البشر بعد الانبياء وفي احواله و علمه و ثباته عند وفات النبي صلى الله تعالى عليه وسلم و زهده و فضائله و جمعة القرآن في القراطيس و بيعته \*
- V. Fol. 94<sup>a</sup>. الفصل الخامس في الشبهات التي طعن بها الروافضة في خلافته و استحقاقه بها واجوبتها و احكام من انكره او سبه و لعنه والدلائل التي تمسك بها اهل السنة على حقية خلافته \*

*Bâb II.* History and excellence of 'Umar, in the following six *Faṣl* and a *Khâtimah* :—

- I. Fol. 120<sup>b</sup>. الفصل الاول في الآيات الواردة فيه و الآيات التي نزلت موافقا لوائه \*
- II. Fol. 126<sup>b</sup>. الفصل الثاني فيما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم \*

- III. Fol. 136<sup>a</sup>. الفصل الثالث فيما ورد فيه من الآثار \*
- IV. Fol. 144<sup>b</sup>. الفصل الرابع في حقيقة خلافة و زهدة و عدله و كراماته و سخاوته و تقديس احوال الرعايا و الامراء و هجرته \*
- V. Fol. 187<sup>a</sup>. الفصل الخامس فيما ورد من جمع مناقب الشيخين ابي بكر و عمر \*
- VI. Fol. 210<sup>b</sup>. الفصل السادس في دنع الشبه و المطاعن و احوال الطامع \*
- Khâtimah*. Fol. 227<sup>a</sup>. خاتمه في ذكر نسبه و ولادته و عمرة و ثناء الصعابة عليه و وفاته و الاخبار بموته و جعله الخلافة شورى و اولاده رضي الله تعالى عنهم \*

*Bâb III.* History and excellence of 'Uḡmân, in six *Faṣl* and a *Khâtimah* as follows:—

- I. Fol. 236<sup>a</sup>. الفصل الاول في الآيات الواردة فيه
- II. Fol. 236<sup>b</sup>. الفصل الثاني في الاحاديث الصادرة من في رسول الله صلى الله تعالى عليه وسلم في حقه \*
- III. Fol. 242<sup>a</sup>. الفصل الثالث في الأقوال الصادرة عن الصعابة رضي الله تعالى عنهم في مناقبه \*
- IV. Fol. 247<sup>b</sup>. الفصل الرابع في فضائله رضي الله تعالى عنه
- V. Fol. 253<sup>b</sup>. الفصل الخامس في اجوبة ما طعن به فيه اهل الضلال و الهوى و احوال الطامع فيه في الآخرة و الاولى \*
- VI. Fol. 261<sup>b</sup>. الفصل السادس في جمع مناقب الخلفاء الثلاثة رضي الله تعالى عنهم \*
- Khâtimah*. Fol. 265<sup>b</sup>. خاتمه في نسبه و شهادته و اولاده

*Bâb IV.* History and excellence of 'Ali, in six *Faṣl* and a *Khâtimah* as follows:—

- I. Fol. 276<sup>a</sup>. الفصل الاول فيما ورد فيه من الآيات على ما اخرجت من التفسير و الاحاديث و الكلام \*



- II. Fol. 278<sup>b</sup>. الفصل الثاني فيما ورد في شأنه من الرسول صلى الله تعالى عليه وسلم \*
- III. Fol. 292<sup>b</sup>. الفصل الثالث فيما ورد فيه من آثار الصحابة والتابعين \*
- IV. Fol. 299<sup>b</sup>. الفصل الرابع في فضائله وزهده وعلومه وكلامه
- V. Fol. 317<sup>b</sup>. الفصل الخامس في دفع المطاعن عنه رضي الله تعالى عنه \*
- VI. Fol. 318<sup>b</sup>. الفصل السادس في جميع مناقب هؤلاء الأربعة رضي الله تعالى عنهم \*
- Khâtimah*. Fol. 322<sup>b</sup>. خاتمه في نسبه وفاته واولاده رضي الله تعالى عنه \*

*Bâb V.* Virtues and excellence of other companions of the Prophet, in three *Faṣl* as follows:—

- I. Fol. 330<sup>b</sup>. الفصل الاول في الآيات المنزلة على اشرف الانبياء ..... في شان المهاجرين والانصار المبشرين بالصواب والرضوان في دار القرار \*
- II. Fol. 335<sup>b</sup>. الفصل الثاني الاحاديث الواردة في حقهم من رسول الله صلى الله تعالى عليه وسلم عموما وخصوصا \*
- III. Fol. 338<sup>b</sup>. الفصل الثالث فيما اوجب على المؤمنين في حقهم \*

*Bâb VI.* An account of the Prophet's wives, in two *Faṣl* as follows:—

- I. Fol. 341<sup>a</sup>. الفصل الاول في الآيات الواردة فيهن عموما وخصوصا والاحاديث الناطقة بفضلهن رضي الله تعالى عنهن \*
- II. Fol. 344<sup>a</sup>. الفصل الثاني فيما نكحن وما ينهين وما لم ينكحن وما عرضت نفسها عليه ومن مات منهن قبله ومات عنهن \*

*Bâb VII.* An account of the Prophet's children, fol. 359<sup>a</sup>.

*Takmilah.* The various classes of saints and their duties, fol. 364<sup>a</sup>.

The author began to compile the work in *Shahbân*, A.H. 1069 = A.D. 1659, and completed it in *Rabî' II*, A.H. 1091 = A.D. 1680, as stated in the following colophon:—

الحمد لله [الذى] وفقني بتمام هذا الكتاب المسمى ب زاد الاحباب في  
مناقب الاصحاب راجيا منه ان يجعله زادى ليوم الحساب وقت العصر  
من يوم الخميس من ربيع الثاني سنة احدى وتسعين و الف و كان ابتداء  
تأليفه في اواخر شعبان سنة تسع و ستين و الف •

No other copy of the work is known.

Written in elegant vocalised Naskh, within double red and blue ruled borders. The headings are in red.

Not dated. Probably 18th century.

## HISTORY OF 'ALÎ AND HIS DESCENDANTS.

No. 1048.

fol. 25 ; lines 19 ; size  $9\frac{1}{2} \times 5$  ;  $7 \times 3\frac{1}{2}$ .

خصائص علي بن ابي طالب

### KHAṢĀ'IS 'ALÎ BIN ABÎ ṬĀLIB.

A work on the excellence, virtues and distinctive attributes of 'Alî bin Abî Ṭālib, based on traditions.

Author: Abû 'Abdarrahmân Ahmad bin Shu'aib bin 'Alî bin Sinân bin Baḥr al-Khurāsânî an-Nasâ'î ابو عبد الرحمن احمد بن شعيب بن علي بن سنان بن بحر الخراساني النسابى (d. A.H. 303=A.D. 915 ; see Lib. Cat., vol. v, part i, No. 215).

Beginning:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله اجمعين

و بعد فهذه خصائص علي بن ابي طالب رضي الله عنه •

It is stated in the Taḍkirat al-Ḥuffāz, vol. ii, p. 267, that the present work, being restricted to the praise of 'Alî, led the public to

accuse the author of professing the Shi'ah faith; but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Ali.

The work, together with a Persian translation by Kabiraddin Aḥmad, has been printed in Calcutta, A.H. 1303. The Arabic text has been reprinted in Cairo, A.H. 1308.

Written in fair Nasta'liq, within gold and black ruled borders. The headings are in red.

Dated A.H. 1129=A.D. 1717.

Scribe: عبد الرحمن العارفي البدخشي.

The title-page contains the seal and the signature of a certain Sayyid Muḥammad 'Abbās Mūsawī, dated A.H. 1266=A.D. 1850.

### No. 1049.

fol. 214; lines 14; size  $8 \times 5$ ;  $5 \times 2\frac{1}{2}$ .

The Same.

Another copy of the same work, with an interlinear Persian translation by Muḥammad Afḍal bin Ḥakīm Muḥammad Hāshim محمد افضل بن حکیم محمد هاشم, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A.H. 1228=A.D. 1813.

The Arabic text begins as in the other copy. The Persian translation begins thus:—

شروع میکنم بنام خدا روزی دهنده مؤمنان را و کافران را در دنیا  
و بخشنده مؤمنان را نه کافران را در آخرت جمیع شکر ثابت است برای  
خدا پرورش کفنده تمام عالم و دود و سلام بر سردار ما که نام پاک  
ایشان محمد است النجم \*

The text is written in fair large Naskh, with vowel-points. The translation is written in a hasty Nasta'liq, in red.

Dated A.H. 1228=A.D. 1813.



## No. 1050.

foll. 356; lines 15; size 10 × 6; 6 × 3½.

عمون اخبار الرضا

## 'UYÛN AKHBÂR AR-RIDÂ.

Life, sayings and doctrines of 'Alī ar-Ridâ, the eighth Imâm of the Shī'ahs; complete in two parts.

Author: Abû Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsâ bin Bâbawaih al-Qummi بن موسى بن حسين بن علي بن جعفر محمد بن موصى بن موسى بن بابويه القمي (d. A.H. 381=A.D. 991; see Lib. Cat., vol. v, part i, No. 263).

Beginning:—

الحمد لله الواحد القهار العزيز الجبار الرحيم الغفار فاطر الارض و السماء  
خالق الظلمة و الضياء مقدر الازمنة و الدهور ..... قال ابو  
جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الفقيه  
نزىل الربى مصنف هذا الكتاب اعانه الله على طاعته و وقته لمرضاته  
و فع الى قصيدتان من قصائد صاحب الجليل كافي الكفاة ابي القاسم  
اسماعيل بن عبد اطل الله بقاؤه ..... في اهداء السلام الى  
الرضا علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي  
بن ابي طالب عليهم السلام فصنفت هذا الكتاب لخزانته المعمورة الخ

According to the above, the work was written for Aṣ-Ṣâhib Abu'l-Qâsim Ismâ'il bin 'Abbâd, surnamed Kâfi'l-Kufât, who is described by his biographers as a man of high abilities and talents, a brilliant poet and the author of several works. He was born at Tâlaqân on the 16th Du'l-Qa'dah, A.H. 326=A.D. 938. He held the post of Vizier under Mu'ayyidaddawlah Abû Mansûr, the King of Iṣpahân (A.H. 366-373=A.D. 976-983), and subsequently under his brother, Fakhraddawlah Abu'l-Ḥasan 'Alī, the king of Rayy (A.H. 366-387=A.D. 976-997), and died on Thursday, the 24th Ṣafar, A.H. 385=A.D. 995. See Ibn Khallikân (De Slane's translation), vol. i, p. 212; Buġyat al-Wu'ât, fol. 154<sup>a</sup>; Mir'ât al-Janân, fol. 231<sup>b</sup>; Al-Ansâb by As-Sam'ânî, fol. 363<sup>b</sup>; Nuzhat al-Alibbâ', fol. 148<sup>b</sup>; Muġmal Faṣiḥî, fol. 127<sup>a</sup>; Muntaha'l-Maqâl, fol. 39<sup>b</sup>; Âṣâr al-

Wuzarâ', fol. 146<sup>a</sup>; Tâj at-Tabaqât, vol. iv, part ii, fol. 485<sup>b</sup>; and Brock., vol. i, p. 130.

The first part ends on fol. 167<sup>a</sup>, with the following colophon:—

تم الجزء الاول من كتاب عيون اخبار الرضا علي بن موسى بن جعفر  
صلوات الله عليه ويتلوه ان شاء الله تعالى في الجزء الثاني من الاخبار  
المنثورة عن الرضا صلوات الله عليه \*

The second part begins on fol. 168<sup>a</sup> thus:—

ومن الاخبار المنثورة عن الرضا عليه السلام ما حدثنا به ابو الحسن  
محمد بن القاسم المفسر الجرجاني ..... قال فعي الى  
الصادق عليه السلام اسمعيل بن جعفر وهو اكبر اولاده وهو يريدان ياكل  
وقد اجتمع ندماؤة فتبسم ودعا بطعامه الخ \*

For the contents of the work see Berlin, No. 9663. For other copies see München, No. 188; Paris, No. 2018; Br. Mus., No. 1619; India Office, No. 146. See also Hâj. Khal., vol. iv, p. 270; Brock., vol. i, p. 187; and Kashf al-Hujub, fol. 103<sup>b</sup>.

Written in cursive Naskh, with marginal notes and emendations.

Not dated. Apparently 19th century.

Scribe: حافظ فتح محمد

The MS. was presented to the Library by Sayyid Khurshid Nawwâb, whose seal is found at the end as well as on foll. 167<sup>b</sup> and 168<sup>a</sup>.

### No. 1051.

foll. 201; lines 19; size 8½ × 6; 7¼ × 3½.

الارشاد

### AL-IRSHÂD.

A history of the twelve Imâms, divided into two parts, the first containing accounts of the life of 'Alî bin Abî Tâlib, and the second those of the other Imâms.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin an-Nu'mân bin 'Abdassalâm al-Hârîṣî al-Baġdâdî, surnamad Al-Mufid

ابو عبد الله محمد بن النعمان بن عبد السلام الحارثي البغدادي الملقب بالمفيد.

Beginning:—

- الحمد لله على ما اهدى من معرفته وهدى الىه من سبيل طاعته  
 • ..... وبعد فاني مثبت بتوفيق الله ومعونته ما سألت  
 ايدك الله اثباته من اسماء ائمة الهدى عليهم السلام و تاريخ اعمارهم وذكر  
 مشاهدتهم و اسماء اولادهم وطرف من اخبارهم المفيدة لتعلم احوالهم  
 و تقف على ذلك وقوف العارف بهم الخ •

Cf. *Kashf al-Hujub*, fol. 12<sup>a</sup>.

The author, a great *Shi'ah* scholar, deeply versed in *Shi'ah* theology and jurisprudence, who belonged to Bagdād, was born in A.H. 338=A.D. 950; or, according to some, in A.H. 336=A.D. 948. He achieved much fame by his vast learning and great piety, and claimed to be the religious head of the *Imamīyah* sect of his time. The author of the *Mir'āt al-Janān* says that 'Aḍudaddawlah (A.H. 367-372=A.D. 977-982) had special regard and respect for our author, and visited him frequently. He wrote more than two hundred works, most of which are enumerated by his disciple, Aḥmad bin 'Alī an-Najāshī, in the *Kitāb ar-Rijāl*, foll. 179<sup>b</sup>-182<sup>a</sup>. He died in his native city on Monday, the 3rd Ramaḍān, A.H. 413=A.D. 1022, and was buried in his own house; but after a few years the body was exhumed and removed to the cemetery of Quraish, being there interred close to the shrine of Imām Abū Ja'far al-Jawād (d. A.H. 220=A.D. 835). For further particulars of the author's life see *Mir'āt al-Janān*, fol. 246<sup>b</sup>; *Muntaha'l-Maqāl*, fol. 192<sup>b</sup>; *Manhaj al-Maqāl*, fol. 304<sup>b</sup>; *Kitāb ar-Rijāl* by An-Najāshī, fol. 179<sup>a</sup>; *Talkhiṣ al-Maqāl*, fol. 195<sup>b</sup>; *Khulāṣat al-Aqwāl*, fol. 87<sup>b</sup>; *Naqdar-Rijāl*, fol. 203<sup>b</sup>; *Fihrist at-Tūsī*, p. 314; *Naḍd al-Idāh*, p. 314; and Brock., vol. i, p. 188.

Contents:—

#### Part I.

- A short biographical sketch of 'Alī bin Abī Ṭālib, fol. 1<sup>b</sup>.  
 His excellence, miracles, prerogatives and justice, fol. 7<sup>b</sup>.  
 His sayings, precepts, admonitions and maxims, fol. 60<sup>b</sup>.

#### Part II.

- Imām Ḥasan, fol. 95<sup>b</sup>.  
 An account of his descendants, fol. 100<sup>a</sup>.  
 An account of Imām Ḥusain, and of his martyrdom at Karbalā, fol. 102<sup>a</sup>.



The excellence and virtues of Imâm Husain, together with an account of his sufferings, fol. 133<sup>b</sup>.

The number and the names of the children of Imâm Husain, fol. 135<sup>a</sup>.

Imâm Zain al-'Âbidin 'Alî bin al-Husain, fol. 135<sup>b</sup>.

The number and the names of the children of Imam Zain al-'Âbidin, fol. 140<sup>a</sup>.

Imâm Muḥammad bin 'Alî al-Bâqir, fol. 140<sup>a</sup>.

The brothers of Imâm al-Bâqir, fol. 143<sup>a</sup>.

The number and the names of the children of Imâm al-Bâqir, fol. 144<sup>a</sup>.

Imâm Ja'far bin Muḥammad aṣ-Ṣâdiq, fol. 145<sup>a</sup>.

The number and the names of the children of Imâm Ja'far Ṣâdiq, fol. 153<sup>a</sup>.

Imâm Abu'l-Ḥasan Mûsâ Kâzim, fol. 155<sup>a</sup>.

•Miracles of Imâm Mûsâ Kâzim, fol. 156<sup>b</sup>.

Excellence and virtues of Imâm Mûsâ Kâzim, fol. 159<sup>b</sup>.

The death of Imâm Mûsâ Kâzim, fol. 161<sup>a</sup>.

The number and the names of the children of Imâm Mûsâ Kâzim, fol. 163<sup>b</sup>.

Imâm 'Alî bin Mûsâ Riḍâ, fol. 164<sup>a</sup>.

Miracles of Imâm Riḍâ, fol. 166<sup>a</sup>.

The death of Imâm Riḍâ, fol. 170<sup>b</sup>.

Imâm Muḥammad Taqî, fol. 171<sup>b</sup>.

Evidences and proofs relating to the Imâmat of Muḥammad Taqî, fol. 171<sup>b</sup>.

Virtues and miracles of Imâm Muḥammad Taqî, fol. 173<sup>a</sup>.

The death of Imâm Muḥammad Taqî, fol. 177<sup>b</sup>.

Imâm Abu'l-Ḥasan 'Alî Naqî, fol. 178<sup>a</sup>.

Evidences and proofs relating to the Imâmat of 'Alî Naqî, fol. 178<sup>a</sup>.

Virtues and miracles of Imâm 'Alî Naqî, fol. 179<sup>a</sup>.

The arrival of Imâm 'Alî Naqî from Medina at Al-'Askar, and his death there, fol. 181<sup>b</sup>.

Imâm Abû Muḥammad Ḥasan al-'Askarî, fol. 182<sup>b</sup>.

Evidences and proofs relating to the Imâmat of Ḥasan al-'Askarî, fol. 182<sup>b</sup>.

Virtues and miracles of Imâm Ḥasan al-'Askarî, fol. 184<sup>b</sup>.

The death of Imâm Ḥasan al-'Askarî, his burial place, and the number and the names of his children, fol. 189<sup>a</sup>.

Imam Muḥammad al-Mahdî, fol. 189<sup>a</sup>.

Evidences and proofs relating to the Imâmat of Muḥammad al-Mahdî, fol. 190<sup>a</sup>.

An account of those persons who had seen Imâm Al-Mahdî, fol. 191<sup>b</sup>.

- Virtues and miracles of Imâm al-Mahdî, fol. 192<sup>a</sup>.

Signs and the time of the reappearance of Imâm al-Mahdî, fol. 195<sup>b</sup>.

The work ends thus :—

قال الشيخ السعيد المفيد ..... قد اوردنا في كل باب من  
هذا الكتاب طرفا من الاخبار بحسب ما احتمله الحال ولم نستقص ما جاء  
في كل معني منه كراهة الانتشار في القول و مخالفة الاملال و الاضجار  
و اثبتنا من اخبار القائم المهدي ما يشاء كل المتقدم منها في الاختصار  
و اضربنا عن كثير من ذلك لمثل ما ذكرناه فلا ينبغي ان ينسبنا احد فيما  
تركناه من ذلك الى الهمال و لا يحمله على عدم العلم منابه و السهو  
عنه و الاغفال و فيما سمعنا من موجز الاحتجاج على امامة الائمة عليهم  
السلام و مختصر من اخبارهم كفاية فيما قصدناه و الله ولي التوفيق  
و هو حسبنا و نعم الوكيل \*

No other copy of the work is known.

Written in elegant Naskh, with occasional marginal notes, within red and blue ruled borders. Foll. 96-108 are slightly worm-eaten.

Dated Thursday, the 10th Jumâdâ I, A.H. 1092=A.D. 1681.

There are four seals on the title-page, three of which contain the inscription اللهم صلى على محمد, dated A.H. 1194=A.D. 1780. The fourth bears the name of a certain Imâm Bakbah, dated A.H. 1222=A.D. 1807. Two seals bearing the name of Mirzâ Âgâ Khân, dated A.H. 1239=A.D. 1823, are found on fol. 199<sup>b</sup> as well as at the end.

No. 1052.

fol. 186 ; lines 23 ; size  $7\frac{1}{2} \times 4\frac{1}{4}$  ;  $4\frac{1}{2} \times 2\frac{1}{4}$ .

تذكرة خواص الامة في معرفته الائمة

TADKIRATU KHAWASS AL-UMMAH  
FÎ MA'RIFAT AL-A'IMMAH.

A history of 'Ali, his relatives and descendants, together with their excellence, virtues, and sayings.

Author : Shamsaddin Abu'l-Muzaffar Yûsuf bin Qizugli bin 'Abdallâh, called Sibṭ Ibn al-Jawzî شمس الدين ابوالمظفر يوسف بن قزغلي بن عبد الله المعروف بسبط ابن الجوزي (d. A.H. 654=A.D. 1257), for some account of whom see No 966 above.

Beginning :—

الحمد لله الواهب من النعم كل كثير و جزيل .....  
و بعد فهذا كتاب في فضل الامام العليم و الحبر الحليم و السيد الكريم اخي  
الرسول و بعل البتول و سيف الله المسلول سيد الصفا و رابع الخلفاء  
و ابن عم المصطفى الخ \*

The work is divided into twelve chapters, each subdivided into several sections. The twelve chapters are as follows :—

- I. Genealogy of 'Ali bin Abi Tâlib, together with short biographical notices of his parents and brothers, fol. 2<sup>a</sup>.
- II. His excellence and virtues, fol. 10<sup>a</sup>.
- III. The number and the names of his children, fol. 29<sup>b</sup>.
- IV. His succession to the *Khilâfat* and prominent events of his reign, fol. 30<sup>b</sup>.
- V. His piety, abstinence, worship and godliness, fol. 55<sup>b</sup>.
- VI. A collection of his lectures, sayings, precepts and poems, fol. 61<sup>a</sup>.
- VII. An account of his martyrdom, fol. 89<sup>a</sup>.
- VIII. Imâm Hasan, fol. 97<sup>a</sup>.
- IX. Imâm Husain, fol. 115<sup>a</sup>.
- X. Muḥammad bin al-Ḥanafiyah, fol. 146<sup>a</sup>.
- XI. The Prophet's wife, Khadijah, and his daughter, Fâtimah, fol. 149<sup>b</sup>.
- XII. Biographical notices of the following Imâms :—
  - (i) Zain al-'Âbidin 'Ali bin al-Husain, fol. 160<sup>b</sup>.
  - (ii) Abû Ja'far Muḥammad al-Bâqir, fol. 167<sup>a</sup>.



- (iii) Abû 'Abdallâh Ja'far as-Şâdiq, fol. 170<sup>a</sup>.
- (iv) Abu'l-Ḥasan Mūsâ al-Kâzim, fol. 173<sup>b</sup>.
- (v) 'Ali bin Mūsâ ar-Riḍâ, fol. 175<sup>b</sup>.
- (vi) Muḥammad al-Jawâd, fol. 179<sup>b</sup>.
- (vii) Abu'l-Ḥasan 'Ali al-Muttaqî [an-Naqî], fol. 180<sup>a</sup>.

Fol. 181<sup>b</sup> contains a gap of several lines, with the following note in the margin :—

اظن ان هذه النسخة قد فات منها ذكر بقية الأئمة الاثنى عشر مرتبا  
و هذا البياض يشهد به و الاغلب ان من ههنا سقط كثير من الاخبار •

For other copies see Leyden, No. 791; Râmpûr, p. 633; and Bûhâr, No. 202. See also Brock., vol. i, p. 347.

Written in small and cursive Nasta'liq, with occasional vowels. The headings are in red. Foll. 6<sup>a</sup>—72<sup>b</sup> are written diagonally. Lacunae are found on foll. 2<sup>b</sup>, 99<sup>b</sup> and 181<sup>b</sup>. Fol. 185 is wanting.

Dated the 23rd Shawwâl, A.H. 1176=A.D. 1763.

Scribe : غلام مصطفى الحسيني.

The title-page contains a short biographical notice of the author, extracted from the *Mir'ât al-Janân* of 'Abdallâh al-Yâfi'i.

Fol. 1<sup>b</sup> contains the seal and signature of a certain Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1859. Two other seals of the same Muẓaffar Ḥusain are found at the end.

### No. 1053.

foll. 353; lines 25; size 9½ × 6; 6½ × 3½.

كشف الغبه في معرفة الأئمة

## KASHF AL-GUMMAH FÎ MA'RIFAT AL-A'IMMAH.

Lives of the Prophet, his daughter Fâtimah, and the twelve Imâms, together with their excellence, virtues and miracles; complete in two parts

Author: Bahâ'addîn Abu'l-Ḥasan 'Alî bin 'Isâ bin Abi'l-Faṭḥ al-Irbilî بهاء الدين ابو الحسن علي بن عيسى بن ابي الفتح الاربلى. He completed the work on the 21st Ramadân, A.H. 687=A.D. 1288, and died in A.H. 692=A.D. 1293. See *Kashf al-Hujub*, fol. 124<sup>a</sup>.

Beginning :—

الحمد لله الذي الزمنا كلمة التقوى و وفقنا للتمسك بالسبب الأقوى

و شيد لنا ربيع الإيمان الخ \*

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunnī authorities, especially in dealing with the lives of the Prophet and the first three Imāms. The author of the *Kashf al-Hufub* (*loc. cit.*) tells us that Ṣalāhaddīn aṣ-Ṣafadī (d. A.H. 764=A.D. 1363), in the *Fawāt al-Wafayāt*, as well as other Sunnī scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Ali, was completed, as stated in a note on fol. 144<sup>a</sup>, at Bagdād in the author's house on the western bank of the Tigris on the 3rd Shā'bān, A.H. 678=A.D. 1279. The note runs thus :—

صورة ما كان مكتوبا على مجلدة الاصل بخط المصنف قدس الله روحه و نور ضريحه نجز الجزء الاول من كشف الغمة في معرفة الائمة على يد جامع افقر عباد الله تعالى الى رحمته و شفاعة نبيه و ائمة علي بن عيسى بن ابي الفتح الاربلى عفي الله عنه في ثالث شعبان من سنة ثمان و سبعين و ستمائة ببغداد في داره بالجانب الغربي على شاطئ دجله \*

The second part begins on fol. 145<sup>b</sup> with a short chapter on the virtues of the descendants of 'Ali, followed by biographical notices of Fāṭimah and the Imāms, as follows :—

Fāṭimah, fol. 146<sup>a</sup>; Ḥasan, fol. 164<sup>a</sup>; Ḥusain, fol. 186<sup>b</sup>; Zain al-Ābidin, fol. 207<sup>a</sup>; Muḥammad al-Bāqir, fol. 220<sup>a</sup>; Ja'far aṣ-Ṣādiq, fol. 231<sup>a</sup>; Mūsā al-Kāzim, fol. 249<sup>a</sup>; 'Ali ar-Riḍā, fol. 263<sup>b</sup>; Muḥammad al-Qāni, fol. 287<sup>b</sup>; 'Ali al-Mutawakkil, fol. 297<sup>a</sup>; Ḥasan al-Khālīṣ, fol. 306<sup>a</sup>; and Muḥammad al-Mahdī, fol. 316<sup>b</sup>.

The colophon runs thus :—

نجز الجزء الثاني من كتاب كشف الغمة في معرفة الائمة و بتماعه تم الكتاب بأسره نقلا من نسخة منقولة من نسخة منقولة من نسخة بخط السيد المرحوم مجدد الدين ابي جعفر الفضل بن يحيى بن علي بن مظفر بن الطيبي الكاتب ..... و نسخته المشار اليها منقولة من نسخة الاصل بخط المصنف \*

For other copies see *Ayâ Şūfiyah*, No. 3381; and *Āṣafiyaḥ*, p. 1552.

The work has been printed, viz., in A.H. 1294.

Written in beautiful *Naskḥ*, with a sprinkling of vowels, within gold and coloured ruled borders. There is a tastefully illuminated frontispiece at the beginning.

Dated Saturday, the 20th *Shawwāl*, A.H. 965=A.D. 1558.

Scribe: فتح الله بن شكر الله الكاشاني

A note, to be found at the end of each part, copied from the original copy, states that the copy was read in the presence of the author in several sittings, the last in *Rabi' II*, A.H. 692=A.D. 1293.

The title-page contains three obliterated seals and a partly effaced note by a former owner about his purchase of the MS.

### No. 1054.

fol. 219; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

معدة الطالب في نسب آل أبي طالب

### 'UMDAT AT-ṬĀLIB FĪ NASAB ĀL ABĪ ṬĀLIB.

A work containing a genealogical account of Abū Ṭālib and his descendants, together with short biographical notices.

Author: Jamāladdīn Ahmad bin 'Alī bin al-Ḥusain bin 'Alī bin Muḥannā bin 'Utbah az-Zaidī جمال الدين احمد بن علي بن الحسين بن علي بن مهنا بن عتبة الزيدى.

Beginning:—

الحمد لله الذي خلق من الماء بشرا فجعله نسبا وصهرا ورفع بعض  
الانام على بعض فضيرة افتخم قدرا واعظم ذكرا .....  
اما بعد فان علم النسب علم عظيم المقدار ساطع الانوار اشار الكتاب الالهى  
اليه فقال وجعلناكم شعوبا وقبائل لتعارفوا الخ \*

The author, a well-versed genealogist, who traces his descent from 'Alī bin Abī Ṭālib, belonged to the *Shī'ah* sect. Besides the present work he wrote a genealogical work, entitled *Baḥr al-Ansāb*, a copy of which is noticed in *Cairo*, vol. v, p. 17. He died, according to the *Kashf al-Ḥujub*, fol. 103<sup>a</sup>, at *Kirmān* on the 7th *Ṣafar*, A.H. 828=A.D. 1424.



The work was written in A.H. 802=A.D. 1400 at the request of a certain Jalâladdin al-Ḥasan bin 'Alī, whom the author eulogises in the preface thus:—

و التمس منى اعز الناس على و اكرمهم لدي و هو المولى الاعظم  
و الماجد الاكرم مرتضى ممالك الاسلام مبين مناهج الحلال و الحرام ناظم  
درر المواهب في سلوك الرغائب و مقلد جيد الوجود بوشاح المناقب  
ملاذ قروم آل ابي طالب في المشارق و المغرب ..... المريد  
بكوكب العز و التمكين نور الحقيقة و الطريقة و الدين جلال الدين الحسن بن  
علي بن الحسن بن علي بن الحسن بن علي بن احمد بن علي بن علي بن  
الحسن بن الحسن بن يحيى بن الحسين بن احمد المحدث بن عمر بن  
يحيى بن زيد بن علي بن الحسين بن علي بن ابي طالب خلد الله  
تعالى ظلال رشاده علي البرية و نصر بكمال امداده اغصان الدوحة البشرية  
و لا زالت فمارق العز و الاكرام مشرفة بوطينة نعله و سرائق المجد و الاعظم  
منعة رفيع محله زيدت فضائله و افضاله •

It is stated in Hâj. Khal., vol. iv, p. 259, that the author derived material for the work from the compositions of his two *Shāikh*s, viz., Abū'l-Ḥasan 'Alī bin Muḥammad bin 'Alī aṣ-Ṣūfī an-Nassābah and Abū Naṣr Sahl bin 'Abdallāh al-Bukhārī, and that he presented it to Tamerlane (A.H. 771-807=A.D. 1369-1404).

The work is divided into a *Muqaddimah* and three *Aṣl*. The third *Aṣl* is subdivided into five *Faṣl*, the first two of which are again divided into several *Maqṣad*.

Contents:—

*Muqaddimah*. Genealogy of Abū Ṭālib, with a short biographical notice.

*Aṣl* I. The descendants of 'Aqīl bin Abī Ṭālib, fol. 8<sup>b</sup>

*Aṣl* II. The descendants of Ja'far aṭ-Ṭayyār, fol. 10<sup>b</sup>.

*Aṣl* III. The descendants of 'Alī bin Abī Ṭālib, in five *Faṣl* as follows:—

*Faṣl* I. The descendants of Imām Ḥasan, in the following two *Maqṣad*:—

I. The descendants of Zaid bin Ḥasan, fol. 28<sup>a</sup>.

II. The descendants of Ḥasan al-Muṣannā, fol. 45<sup>b</sup>.

*Faṣl* II. The descendants of Imām Ḥusain, in the following six *Maqṣad*:—

I. The descendants of Muḥammad al-Bāqir, fol. 103<sup>b</sup>.

II. The descendants of 'Abdallāh al-Bāhir, fol. 136<sup>a</sup>.

- III. The descendants of Zaid bin 'Ali, fol. 138<sup>b</sup>.
- IV. The descendants of 'Umar al-Ashraf, fol. 171<sup>b</sup>.
- V. The descendants of Husain al-Aşgar, fol. 175<sup>a</sup>.
- VI. The descendants of 'Ali al-Aşgar, 191<sup>b</sup>.

*Faṣl* III. The descendants of Muḥammad bin al-Hanafiyyah, fol. 201<sup>a</sup>.

*Faṣl* IV. The descendants of 'Abbās bin 'Ali, fol. 204<sup>b</sup>.

*Faṣl* V. The descendants of 'Umar al-Aṭraf, fol. 207<sup>b</sup>.

The work ends with a chapter dealing with the technical terms generally used in genealogical works.

For other copies see Br. Mus., No. 346; Goth., No. 1755; Ibrāhīm Pāshā, No. 385; and Rāmpūr, p. 642. See also Brock., vol. ii, p. 199.

The work has been lithographed in Lucknow. See Iktifā' al-Qunū', p. 100.

Written in fair Naskh, with occasional marginal notes and emendations, within double red and blue ruled borders. The headings are in red.

Dated A.H. 1245=A.D. 1829.

Scribe: سيد محمد باقر الجلالى الباسطى.

Two fly-leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abū Tālib and his descendants.

A leaf, inserted after fol. 64, contains a note criticising the author for this—that, contrary to the general belief, he does not consider the celebrated saint Shaikh 'Abdalqādir al-Jilānī (d. A.H. 561=A.D. 1166) to be a descendant of Hasan bin 'Ali, on the ground that his grandfather's name was *Jangī-Dūst* (the lover of fighting), a name of Persian origin. The writer of the note refutes the author, stating that the name of the Shaikh's grandfather was Mūsā and that *Jangī-Dūst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit.

Two fly-leaves at the end contain the genealogy of a certain Sayyid 'Azīmaddin, *alias* Mu'inaddin Khān.

Three seals bearing the name of Sayyid Muḥammad Bāqir, dated A.H. 1240=A.D. 1824, are found on fol. 214<sup>b</sup>.

No. 1055.

foll. 179; lines 17; size 10 × 6; 6½ × 3½.

الفصول المهمة في معرفة الأئمة

AL-FUṢŪL AL-MUHIMMAH FĪ  
MA'RIFAT AL-A'IMMAH.

A history of the twelve Imâms, by Nûraddîn 'Alî bin Muḥammad bin Aḥmad bin 'Abdallâh, better-known as Ibn aṣ-Ṣabbâġ نور الدين علي

ابن محمد بن احمد بن عبد الله الشهير بابن الصباغ, a distinguished scholar and well-skilled calligrapher, who belonged to the Mâlikî sect and was born at Mecca on the 4th Du'l-Hijjah, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city, and attached himself for a long time to the company of Shaikh Jalâladdin 'Abdalwâhid al-Murshidî (d. A.H. 838=A.D. 1435; see Mu'jam of Ibn Fahd, fol. 135<sup>a</sup>). He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451. See Mu'jam of Ibn Fahd, fol. 153<sup>a</sup>; Dustûr al-I'lâm, fol. 81<sup>b</sup>; and Brock., vol. ii, p. 176.

Beginning:—

الحمد لله الذي جعل من صلاح هذه الأمة نصب الامام العادل ...  
 ..... و بعد فعن لى أن اذكر في هذا الكتاب فصلا مهمة  
 في معرفة الائمة اعنى الائمة الاثنى عشر الذين اولهم على المرتضى و  
 آخرهم المهدي المنتظر تتضمن شيأ من ذكر مذاقبهم الشريفة و مذاقبهم  
 العالية المنيقة و معرفة اسمائهم وصفاتهم و آبائهم و امهاتهم و مواليدهم  
 و وفاتهم و ذكر مدة اعمارهم و اسماء حجابهم و شعرائهم الخ \*

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Râfidiism, and states that the celebrated traditionist, An-Nasâ'î (d. A.H. 303=A.D. 915), and other Sunni scholars who had written similar works in praise of 'Alî and his descendants, had been accused of Râfidiism. The preface ends with numerous quotations from canonical books of Ḥadîṡ on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imâms, are as follows:—



- I. 'Alī bin Abī Ṭālib, fol. 8<sup>a</sup>.
- II. Ḥasan bin 'Alī, fol. 87<sup>b</sup>.
- III. Ḥusain bin 'Alī, fol. 99<sup>a</sup>.
- IV. Zain al-'Ābidīn, fol. 117<sup>b</sup>.
- V. Muḥammad al-Bāqir, fol. 122<sup>b</sup>.
- VI. Ja'far aṣ-Ṣādiq, fol. 129<sup>b</sup>.
- VII. Mūsā al-Kāzim, fol. 135<sup>a</sup>.
- VIII. 'Alī ar-Riḍā, fol. 142<sup>a</sup>.
- IX. Muḥammad al-Jawād, fol. 155<sup>b</sup>.
- X. 'Alī al-'Askari, fol. 162<sup>a</sup>.
- XI. Ḥasan al-Khālīṣ, fol. 166<sup>a</sup>.
- XII. Muḥammad al-Mahdī, fol. 170<sup>a</sup>.

For other copies see Berlin, No. 9671; Paris, Nos. 1927, 2022—4; and Br. Mus. Suppl., No. 529. See also Hāj. *Khal.*, vol. iv, p. 442.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red.

Not dated. Probably 18th century.

The title-page contains a short biographical notice of the author, extracted from *Aḍ-Ḍaw' al-Lāmi'* of As-Sakhāwī, a biographical sketch of whom is given in a fly-leaf at the beginning.

Two seals bearing the inscription يا باسط, dated A.H. 1122=A.D. 1710, are found on the title-page.

### No. 1056.

fol. 25; lines 14; size 6 $\frac{1}{4}$  × 4; 4 $\frac{1}{4}$  × 2 $\frac{1}{4}$ .

[مواليد النبي والائمة]

### [MAWĀLĪD AN-NABĪ WA'L-A'IMMAH.]

A short treatise treating briefly of the lives of the Prophet, his daughter Fāṭimah, and the twelve Imāms.

The author's name and the title of the work cannot be traced.

Beginning:—

الحمد لله حق حمدة و الصلوة على خير خلقه محمد و اهل بيته  
طيبين الاخيار الذين اذهب الله عنهم الرجس و طهرهم تطهيرا اما بعد  
لما رأيت ميل جماعة من ارحمهم الله تعالى الى عمل مختصر في ذكر مواليد  
النبي والائمة عليهم السلام متوفرة و حاجتهم الى جمع ذلك على وجه

الايجاز والاختصار ليسهل حفظه ويقرب مأخذة وبدأت مبوبة إياه أربعة عشر باباً علي عدد المعصومين من النبي إلى صاحب الزمان عليهم السلام يتضمن كل باب مذهباً خمسة فصول الفصل الأول في الاسماء واللقاب والكوفي والثاني في المواليد والثالث في مبلغ العمر والرابع في وقت الوفاة والاشارة إلى سببها وتعيين مواضع القبور والخامس في عدد الأولاد واهلهم الخ •

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Faṣl*, the first dealing with their names, *Laqab* and *Kunya*; the second, with the dates of their birth; the third, with the period of their lives; the fourth, with the dates and causes of their death; and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows:—

I. The Prophet, fol. 2<sup>a</sup>; II. 'Alī, fol. 5<sup>a</sup>; III. Fâtimah, fol. 8<sup>b</sup>; IV. Ḥasan, fol. 10<sup>b</sup>; V. Ḥusain, fol. 12<sup>a</sup>; VI. Zain al-'Ābidīn, fol. 14<sup>b</sup>; VII. Muḥammad al-Bâqir, fol. 16<sup>a</sup>; VIII. Ja'far aṣ-Ṣâdiq, fol. 17<sup>a</sup>; IX. Mūsâ al-Kâzīm, fol. 18<sup>b</sup>; X. 'Alī ar-Riḍâ, fol. 19<sup>b</sup>; XI. Muḥammad at-Taḳī, fol. 21<sup>a</sup>; XII. 'Alī an-Naḳī, fol. 22<sup>a</sup>. It may be noticed here that several folios after fol. 22, containing the last two *Faṣl* of *Bâb* XII, the whole of *Bâb* XIII on Ḥasan al-'Askarī, and the earlier part of *Bâb* XIV on Muḥammad al-Mahdī, are wanting.

Written in Naskh, with the headings in red. Fol. 18<sup>a</sup> contains a gap of several lines marked with the words هذا بياض من النسخة المكتوبة منها.

Dated A.H. 1081=A.D. 1671.

Scribe: أحمد بن علي بن ناصر.

## No. 1057.

foll. 89; lines 15; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

مولد على بن ابى طالب

## MAWLID 'ALÎ BIN ABÎ TÂLÎB.

An account of the birth of 'Alî and of his marriage with the Prophet's daughter, Fâtimah.

The author's name is not known. The latest authority quoted is Aḥmad bin 'Abdallâh al-Bakrî, the author of the *Kitâb al-Amwâr wa Miftâḥ as-Surûr wa'l-Afkâr* (No. 1012 above).

Beginning:—

الحمد لله الذي خلق الانبياء والارصياء رحمة للعالمين و جعلهم  
مبشرين و منذرين لكافة الخلق اجمعين اما بعد فهذا ما رواه ابو مخنف  
لوط ابن يحيى الزدى في مولد سيدنا و مولانا الامام الهمام و الليث  
الضرغام ..... امام المتقين و حجة الله على  
العالمين الفارس الغالب علي بن ابي طالب اسد الله الغالب الخ \*

Written in fair Naskh. Slightly water-stained.

Not dated. Probably 18th century.

## No. 1058.

foll. 66; lines 12; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

مقتل الحسين

## MAQTAL AL-HUSAIN.

A short treatise on the martyrdom of Imâm Ḥusain, together with an account of the battle of Karbalâ and of the incidents that followed it, such as the plunder of the camp of Imâm Ḥusain, the imprisonment of his wives and children, and the delivery of his head to Yazid (A.H. 60-64=A.D. 680-683).

The author's name is not known.

Beginning:—

اعلموا يا اولى الابصار انكم اذا تفكرتم فيما اصاب آل المختار علمتم  
ان الدنيا ليست بدار قرار لانها اذ لم تصفوا لمواليكم فاعلموا انها حظ



اعادىكم فالمغرور من اغتربها و غفل عن شدائدنا و فوبها فقدّموا فيها الزاد  
ليوم المعاد و لآزاد اوفر من البكاء على مصائب السادة الامجاد الخ \*

The work ends with a short elegy on Imâm Ḥusain, beginning with the following lines :—

وقفن على دار النبي محمد  
فالفيتنبا قد افقرت عرصاتها

Written in fair Naskh.

Not dated. Apparently 18th century.

### No. 1059.

fol. 146; lines 16; size  $8\frac{1}{2} \times 6$ ;  $7 \times 4$ .

اثارة الاحزان

### ISĀRAT AL-AḤZÂN.

A treatise containing an account of the martyrdom of Imâm Ḥusain and of his companions at Karbalâ.

The full title of the work, as given in the preface, is as follows :—

اثارة الاحزان على القتل العطشان \*

Author: As-Sayyid Dildâr 'Alî bin As-Sayyid Muḥammad Mu'in an-Naṣirâbâdî السيد دلدار علي بن السيد محمد معين النصير آبادي.

Beginning :—

نحمد الله سبحانه على ما جعل الاختبار و الابتلاء سببا لمزيد المثوبة  
حسن الجزاء الخ \*

The author, a well-known Shī'ah scholar, who wrote a large number of works, died in A.H. 1235=A.D. 1819. See *Kashf al-Ḥujub*, fol. 2<sup>a</sup>.

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkin al-Qulûb 'Inda Faqḍ al-Maḥbûb* (see *Kashf al-Ḥujub*, fol. 138<sup>a</sup>), wrote the present one, basing it on the most reliable and authentic sources.

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalâ. The second, which is subdivided into several sections, contains a history of that incident.

The work ends thus :—

ولنختتم الكلام في ذلك المقام فان احصاء اخبار مصائبهم عليهم السلام مما لا يتأتى بالرسم في الدفاتر الكبائر والطوامير الطوال فكيف بامثال هذه المختصرات والحمد لله أولا وآخرا وباطنا وظاهرا •

Written in cursive Naskh, with numerous short lacunae. Not dated. Probably 19th century.

The title-page contains two seals, one bearing the name of a certain Sayyid Muḥammad, dated A.H. 1229=A.D. 1814, and the other, the inscription جهان دیده تقوی, dated A.H. 1258=A.D. 1842

### No. 1060.

fol. 101 ; lines 14 ; size  $9 \times 6\frac{1}{2}$  ;  $7 \times 4$ .

(Three treatises bound together.)

fol. 1<sup>b</sup>-54<sup>a</sup>.

I.

مولد فاطمة الزهراء

### MAWLID FĀṬIMAH AZ-ZAHRĀ'.

An account of the birth of the Prophet's daughter, Fāṭimah, and her marriage with 'Alī, the fourth Caliph.

The author's name is not known.

Beginning :—

الحمد لله الذي انار الظلمة بشعاع نور فاطمة الزهراء سيدة نساء العالمين ..... اما بعد فقد عن لى ان اورد في هذه النبعة بعض ما خص به فاطمة الزهراء بذت خاتم النبیین و ما خصها الله به من الفضل المبين و قليلا مما جرى لها من الآيات عند ولادتها و تزويجها بامير المؤمنين الخ •

The work ends thus :—

هذا آخر ما اثبتناه و احببنا ابرادة من حديث مولد سيدتنا و مولاتنا و ستنا فاطمة الزهراء على التمام و الكمال •

foll. 54<sup>b</sup>-78<sup>b</sup>.

## II.

وفات اولاد مسلم بن عقیل

## WAFÂT AWLÂD MUSLIM BIN 'AQÎL.

An account of the martyrdom of the two young sons of Muslim bin 'Aqîl, the cousin of Imâm Husain.

The author's name is not known.

Beginning:—

و عن ابي مخنف قال لما قتل الحسين عليه السلام واقبلت  
الملائكة وحزب الشيطان الى مخيم الحسين عليه السلام لينهبوا امواله  
ويذبحوا عياله واطفاله ويسبوا حريمه ويحرقوا خيامه واشتغل الناس  
بالنهب والسلب حرم رسول الله وانفرد من السبي الطاهرو المطهر اولاد  
مسلم بن عقیل الخ \*

foll. 79<sup>a</sup>-101<sup>b</sup>.

## III.

وفات النبی یحییٰ بن زکریا

WAFÂT AN-NABÎ YAḤYĀ BIN  
ZAKARĪYĀ.

An account of the martyrdom of the Prophet John.

The author's name is not known.

Beginning:—

روى فيما تقدم في رواية سعد بن عبد الله الاشعري لما قصت علي  
زكريا مصيبة الحسين عليه السلام قال الهى ارزقنى ولدا تقربه عيلى علي  
الكبر واجعله وارثا وصيا واجعل محله منى محل الحسين الخ \*

The work ends with an elegy on the Prophet John, which begins thus:—

مصاب النبی یحییٰ جلیل معظم  
له فی سويدا القلب حزن مخیم

All the above treatises were transcribed by 'Abdallâh bin Ali bin Muḥammad. Written in cursive Naskh. Dated A.H. 1262 = A.D. 1846.

Seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân are found on the title-page and at the end.



## HISTORY OF THE ZAIDĪ IMÂMS.

No. 1061.

foll. 263; lines 35; size 12 × 8; 10 × 5½.

الآلى المضية

## AL-LA'ĀLĪ AL-MUḌĪYAH.

A unique copy of a full historical commentary on Ṣārimaddīn Ibrāhīm's *Al-Qaṣīdat al-Bassāmah*, a poem in glorification of the Zaidī Imāms.

The full title of the work, as given in the preface, is as follows:—

• الآلى المضية الملتقطة من اللواحق الذبیه فی اخبار الأئمة الزیدیه •

The author's name, Sayyid Shamsaddīn Aḥmad bin Muḥammad bin Ṣalāḥ ash-Sharafī السید شمس الدین احمد بن محمد بن صلاح الشرفی, is found in a note in the margin of the not given in the MS., is found in a note in the margin of the 'Aqīlat ad-Daman, fol. 124<sup>a</sup> (No. 1099 below). This Ash-Sharafī, who held the post of Muftī (jurisconsult) at Ṣan'ā under the Zaidī Imāms, was a distinguished scholar of his age, especially well-versed in Zaidī law, on which subject he wrote several works. He died in A.H. 1054=A.D. 1644. See *Ṭabaq al-Ḥalwā*, fol. 11<sup>a</sup>.

Beginning:—

الحمد لله رب العالمین و مالک يوم الدين فاطر المخلوقین و مبتدع  
السموات و الارضین ..... و بعد فانی رأیت ان  
اجمع لی و لخوانی من المؤمنین جملا من سیر الانبیاء المرسلین  
و غیر المرسلین و ذکر طرف من اخبار الصالحین مختصرا و من سیر الأئمة  
الهادین و اخبار الماضین الخ •

Finding that *Al-Qaṣīdat al-Bassāmah* of Ṣārimaddīn contains brief allusions to the Zaidī Imāms, the author wrote the present commentary, extracting his material for the notices of the Imāms from the *Al-Lawāḥiq an-Nadiyah* of Badraddīn Muḥammad bin 'Alī ar-Ruḥāif (see Houtsma-Brill., No. 248), and, for other historical events, from the *Murūj ad-Dahab* of Al-Mas'ūdī (No. 962 above).

The first line quoted from the *Qaṣīdah* is as follows:—

الدهر ذو عبر عظمی و ذو غبر و صرته شامل للبدو و الحضر

In his introduction, the author gives a short biographical notice of Sârimaddîn, whom he describes as an illustrious member of a family distinguished for learning; and says that he wrote a work on the principles of the Zaidi law, entitled *Al-Fuṣūl al-Lu'lu'iyah*, a commentary on the *Al-Azhâr* of Al-Mahdi-lidinallâh Aḥmad bin Yahyâ (d. A.H. 840=A.D. 1436), and several other works, and that he died at the age of eighty in Jumâdâ II, A.H. 914=A.D. 1508.

The notices of the Zaidi Imâms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muḥammad; a short history of the Caliphs from Abû Bakr to 'Abdalmalik bin Marwân; and a long quotation from the *Qaṣidah* of Ibn 'Abdûn (see Hâj. Khal., vol. iv, p. 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walid Aḥmad bin 'Abdallâh al-Makḥzûmî, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A.H. 394=A.D. 1004, held the post of Vizier under Al-Muftaqid Abû 'Âmir 'Abbâd (A.H. 434—461=A.D. 1042—1068), and died at Seville in A.H. 463=A.D. 1071. The short notices of the Imâms are in chronological order.

We learn from the *Ṭabaq al-Ḥalwâ* (*loc. cit.*) that our author wrote this work in three volumes, bringing down the history of the Imâms to the end of the reign of Al-Mu'ayyad-billâh Muḥammad bin al-Qâsim (A.H. 1029—1054=A.D. 1620—1644). The present copy breaks off in the middle of the account of the life of Al-Ḥâdî 'Alî (d. A.H. 836=A.D. 1432; see *Aqilat ad-Daman*, fol. 85<sup>b</sup>).

A copy of *Al-Qaṣidat al-Bassâmah*, with an anonymous commentary, is noticed in Br. Mus. Suppl., No. 540. No copy of the present commentary is noticed in any other catalogue.

Written in Arabian Naskh, with quotations from the text in red. Foll. 32-33, 80 and 256 should follow foll. 24, 64 and 260, respectively. Foll. 9<sup>b</sup>, 34<sup>b</sup>, 85<sup>b</sup>, 97<sup>a</sup> and 261<sup>b</sup> are blank. Several folios at the end are slightly damaged.

Dated A.H. 1155=A.D. 1742.

## HISTORY OF THE ĠAZNAWIDS.

No. 1062.

foll. 135; lines 15; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

اليمني

## AL-YAMĪNĪ.

The well-known history of the two Ġaznawid sovereigns, Abū Maṣṣūr Subuktigin (A.H. 366-387=A.D. 976-997) and Yamīnad-dawlah Maḥmūd (A.H. 388-421=A.D. 998-1030), written in a very pompous style.

Author: Abū Naṣr Muḥammad bin 'Abdalḡabbār al-'Utbi أبو نصر محمد بن عبد الجبار العتبي. He was one of the eminent scholars of the court of Sulṭān Maḥmūd Ġaznawī. He wrote the present work about A.H. 411=A.D. 1020, and dedicated it to the grand Vizier Shamsalkufāt Abu'l-Qāsim Aḥmad bin Ḥasan al-Maimandī (d. A.H. 431=A.D. 1039; see *Ġṣār al-Wuzarā*, foll. 117<sup>a</sup>-144<sup>a</sup>), who appointed him to the post of a chief officer of the postal department. (صاحب البريد) at Ganj-Rustāq. He died in A.H. 427=A.D. 1036. See Brock., vol. i, p. 314.

Beginning:—

الحمد لله الظاهر بآياته الباطن بداته القريب برحمته البعيد بعزته الخ \*

For other copies see Berlin, Nos. 9807-9; München, No. 423; Wien, No. 947; Leyden, Nos. 841-2; Br. Mus., No. 311; Br. Mus. Suppl., No. 548; India Office, No. 701; Paris, Nos. 1894-5; Cairo, vol. v, p. 176; Nūr 'Uṣmāniyah, No. 3145; Kōpr., No. 227; Yenī, No. 229; Waliaddin, No. 2372; Ḥamidiyah, No. 307; Ayā Şūfiyah, No. 3389; and Būhār, No. 215. A literal Persian translation by Muḥammad Karāmat 'Alī is noticed by Pertsch, Berlin Catalogue, No. 441; and one by Abu'sh-Sharaf Nāṣiḥ bin Sa'id is noticed in Nūr 'Uṣmāniyah, No. 3089. A Turkish translation, based on the Persian version of Abu'sh-Sharaf, is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 42.

The Arabic text has been twice lithographed in India, viz., Delhi, A.D. 1847, and Lahore, 1883. It was also printed in Cairo in the margins of *Al-Kāmil*, A.H. 1290. An English translation was published by the Rev. James Reynolds for the Oriental Translation Fund, London, 1858.



For further particulars see Hāj. Khal., vol. vi, p. 514; Iktifā al-Qunūṭ, p. 374; Elliot, History of India, vol. ii, pp. 14-52; Journal Royal Asiatic Society, 1868, p. 424; M. de Sacy, Notices et Extraits, vol. iv, p. 325; and Journal Asiatic Society of Bengal, xiii, 1855, p. 239.

Written in fair Nasta'liq, with marginal and interlinear notes. Two fly-leaves at the end contain a table of contents of the work.

Dated Monday, the 29th Jumādā I, A.H. 1252=A.D. 1836.

A seal bearing the name of a certain Muḥammad 'Alī Ḥasan, dated A.H. 1244=A.D. 1828, is found at the end.

## HISTORY OF TÎMÛR.

No. 1063.

fol. 189; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

عجائب المقدور في نواب تيمور

'AJĀ'IB AL-MAQDÛR FÎ NAWĀ'IB  
TÎMÛR.

The well-known history of Timûr, by Ibn 'Arabshâh.

Beginning:—

الحمد لله الذي على منوال ارادته وتديبيرة تنسيق مقاطع الامور النخ

Ibn 'Arabshâh, whose proper name was Shihâbaddîn Abu'l-'Abbâs Aḥmad bin Muḥammad bin 'Abdallâh bin Ibrâhîm ad-Dimashqî al-Ḥanafî شهاب الدين ابو العباس احمد بن محمد بن عبد الله بن ابراهيم الدمشقي الحنفي, was born at Damascus in A.H. 791=A.D. 1392, and was carried off by Tamerlane to Samarqand, A.H. 803=A.D. 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sultân Muḥammad I (A.H. 805-824=A.D. 1402-1421), who employed him to translate some Arabic books

into Turkish and Persian for his son, the prince Murâd. Our author wrote a large number of works, and died at Cairo on the 18th Rajab, A.H. 854=A.D. 1450. See *Al-Qabas al-Hâwî*, vol. i, fol. 50<sup>b</sup>; *Ḥadâ'iq al-Ḥanafiyah*, p. 320; *Tâj at-Ṭabaqât*, vol. ix, fol. 234<sup>b</sup>; *Dustûr al-I'lâm*, fol. 96<sup>a</sup>; *Iktifâ' al-Qunû'*, p. 287; and Brock., vol. ii, p. 28.

The work was edited and published by J. Golius, Leyden, 1676. Since then it has been repeatedly printed, viz., in Cairo, A.H. 1285, 1305; in Calcutta, A.H. 1227, 1233; and in Constantinople, A.H. 1233.

For other copies see Berlin, Nos. 9731-2; Goth., Nos. 1840-2; Cairo, vol. v, p. 85; *Ḥamidiyah*, No. 360; and *Nûr 'Uṣmâniyah*, No. 3393. A Turkish translation by Murtaḍâ Naẓmizâdah is noticed by Rieu, Br. Mus. Catalogue of Turkish MSS., p. 43. See also *Hâj. Khal.*, vol. iv, p. 190.

Written in fair Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

### No. 1064.

fol. 203; lines 14; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

The Same.

A very splendid and valuable copy of the same work, beginning as the other. It is incomplete at the end, breaking off abruptly at the beginning of the following rubric:—

ذکر ما عزم ابن عثمان علیه عند انصباہ ذلک الطوفان الیہ •

The present copy corresponds with fol. 1-96 of the other.

Written beautifully in elaborate bold Naskh on a gold ground, within ornamental borders. The margins are covered with tasteful and elaborate ornament in gold and colours. The headings are in red, and the interlinear spaces are covered with flowery ornaments. The editor's note at the beginning of the printed edition (Calcutta, A.H. 1233) is copied verbatim at the beginning of the present MS., indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination.

Not dated. Evidently the middle of the 19th century.

The MS. was presented to the library by Sayyid Khurshîd Nawwâb, the grandson of Nawwâb Wilâyat 'Alî Khân, C.I.E. The seals and signatures of both of them are found at the beginning and end.

## HISTORY OF AYYŪBIDS.

No. 1065.

foll. 234; lines 25; size  $8\frac{1}{2} \times 6\frac{3}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

الروضتين في اخبار الدولتين

AR-RAWḌATAIN FĪ AKHBĀR  
AD-DAWLATAIN.

The first volume of the well-known history of Nūraddīn Maḥmūd Zangī (A.H. 541-569=A.D. 1146-1173) and Ṣalāḥaddīn Yūsuf al-Ayyūbī (A.H. 564-589=A.D. 1169-1193).

Author: Shihābaddīn Abu'l-Qāsim 'Abdarrahmān bin Ismā'il bin Ibrāhīm, commonly known as Abū Shāmah شهاب الدين أبو القاسم (d. A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي بلطفه تصلح الاعمال و بكرمه وجوده تدرك الآمال  
و على وفق مشيئته تتصرف الافعال الخ •

The colophon runs thus:—

هذا آخر الجزء الاول من كتاب الروضتين في اخبار الدولتين و يتلوه  
ان شاء الله تعالى الجزء الثاني اوله ثم دخلت سنة اربع و سبعين  
و خمسمائة - قال العماد و كل شمس الدولة بن المقدم من اكابر الامراء الخ •

The last *Faṣl* relates the assassination of the Vizier 'Aḍudaddawlah by a certain *Mulhid* (unbeliever) at Baḡdād, in Du'l-Qa'dah, A.H. 573=A.D. 1178, while on his way to Mecca.

For other copies see Berlin, No. 9812; München, No. 404; Wien, No. 898; Leyden, No. 819; Br. Mus., Nos. 313, 1228; Paris, No. 1700; Bodl., vol. i, No. 745; Cairo, vol. v, p. 64; Ayā Sūfiyah, No. 3214. See also Brock., vol. i, p. 317; and Iktifā' al-Qunū', p. 91.

The work has twice been printed in Cairo, viz., in A.H. 1287 and A.H. 1292.

According to a note at the end, the present copy was transcribed at the instance of Amīr 'Abdalḥamid Bek Nāfi' from a MS. dated A.H. 734=A.D. 1334.



Written in fair Naskh, with the headings in red. Foll. 247<sup>a</sup>, 264<sup>a</sup> and 267<sup>a</sup> contain short lacunæ.

Dated Monday, the 13th Jumâdâ II, A.H. 1278=A.D. 1861.

Scribe: علي الأسوطي.

## HISTORY OF TURKEY.

No. 1066.

fol. 62; lines 21-25; size  $8 \times 5\frac{3}{4}$ ;  $5\frac{3}{4} \times 4\frac{1}{4}$ .

تاريخ سلاطين آل عثمان

### TA'RÎKH SALÂTÎN ÂL'UŞMÂN.

A short history of the first ten sovereigns of the Ottoman dynasty, from 'Uşmân Bek Gâzi (A.H. 699-726=A.D. 1299-1326), the founder of the dynasty, to the accession of Sulţân Sulaimân I (A.H. 926=A.D. 1520).

The author's name is not known; but in the following title, prefixed to the work by the hand of the copyist, he is said to have been a Turkish scholar:—

تاريخ سلاطين آل عثمان لبعض موالى الأزلام \*  
Beginning:—

صلى الله على سيدنا محمد وآله وصحبه وسلم ولا حول ولا قوة الا بالله  
العلی العظیم و بعد فاعلم ان عثمان بیک الذي هو جد آل عثمان بن  
ارطغرل بن سليمان و كان ارطغرل من جماعة آل سلجوق و هم سلاطين في  
ولاية العجم الخ \*

The following colophon suggests that the work is probably a translation of a Turkish work:—

انتهى الموجود من المترجم و الله سبحانه و تعالى اعلم \*

Written in cursive Naskh, within double red-ruled borders. Slightly water-stained. Besides a large gap on fol. 39<sup>b</sup>, short lacunæ

are found on foll. 2<sup>a</sup>, 23<sup>a</sup>, 25<sup>b</sup>, 30<sup>a</sup>, 31<sup>a</sup>, 34<sup>a</sup>, 35<sup>a</sup>, 36<sup>b</sup>, 42<sup>a</sup>, 43<sup>a</sup>, 44<sup>a</sup>, 45<sup>a</sup> and 48<sup>b</sup>.

Not dated. Probably 17th century.

### No. 1067.

foll. 40; lines 21; size 8½ × 5½; 6 + 2½.

قلائد العقيان في فضائل آل عثمان

### QALÂ'ID AL-'IQYÂN FÎ FADÂ'IL ÂL-'UṢMÂN.

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultân 'Uṣmân II (A.H. 1027-1031 = A.D. 1618-1622).

Author: Zainaddîn Mar'î bin Yûsuf bin Abî Bakr bin Aḥmad bin Abî Bakr bin Yûsuf bin Aḥmad al-Karamî al-Maqdisî al-Hanbalî زين الدين مرعي بن يوسف بن أبي بكر بن أحمد بن أبي بكر بن يوسف بن أحمد الكرمي المقدسي الحنبلي, the great Hanbalite scholar, described by Al-Muḥibbî (*Khulâṣat al-Aṣar*, vol. iv, p. 358) as Imâm, traditionist, and a jurist of great talent. He was born at Ṭûr al-Karam, a village close to Nâbulus. After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars. He held the post of Principal of Jâmi' al-Azhar and subsequently that of Jâmi' Sultân Ḥasan. He wrote a large number of works. A list of them is given in the *As-Suḥub al-Wâbilah*, foll. 152<sup>b</sup>-154<sup>a</sup>. He died in Cairo, A.H. 1033 = A.D. 1624. See *Khulâṣat al-Aṣar*, vol. iv, p. 358; *As-Suḥub al-Wâbilah*, fol. 152<sup>b</sup>; *Tâj at-Ṭabaqât*, vol. xi, fol. 63<sup>a</sup>; and Brock., vol. ii, p. 369.

Beginning:—

قال الشيخ الإمام ..... مرعي بن الإمام يوسف  
بن أبي بكر بن أحمد الحنبلي المقدسي رحمه الله تعالى - الحمد لله  
الرحيم الرحمن الحكيم المذل الملك الديان الخ •

The work is a mere eulogium of the Ottoman Sultâns, whom the author, on the authority of the *Durar al-Aṣmân fi Aṣl Manba' Âl 'Uṣmân* of Ibn Abî's-Surûr (see Hâj. Khal., vol. iii, p. 212), says were descended from an Arab ancestor of Hijâz. 'Uṣmân Bek Gâzi,

the eponymous founder of the Ottoman dynasty, the author tells us (fol. 3<sup>b</sup>), belonged originally to Hījāz, and came to Qūniyah in A.H. 650=A.D. 1252, where having married he settled permanently and founded the Ottoman house.

- The work was completed, as stated by the author at the end, at Jāmi' al-Azhar in the beginning of Muḥarram, A.H. 1031=A.D. 1621.

For other copies see Paris, No. 1624; Wien, No. 979; and Rāmpūr, p. 643. A Turkish translation by Sha'bān Āfīndī is noticed in Nūr 'Uṣmāniyah, No. 3404; and in Wien, No. 980.

Written in fair Nasta'liq, with an illuminated 'Unwān, within gold and black ruled borders. The headings are in gold.

Dated the 11th Du'l-Qa'dah, A.H. 1119=A.H. 1707.

Scribe: السيد عبد الله بن السيد احمد.

## HISTORY OF EGYPT.

No. 1068.

fol. 276; lines 25-27; size 10×7; 7½×5½.

الالمام

### AL-ILMÂM.

A comprehensive work containing, besides much miscellaneous historical matter, an account of the sack of Alexandria in A.H. 767=A.D. 1365, by Peter I, the king of Cyprus (A.D. 1359-1369; see Encyclopædia Britannica, 11th ed., vol vii, p. 545<sup>b</sup>).

The full title of the work, as stated by the author on fol. 10<sup>b</sup>, is as follows:—

الالمام فيما جرت من الاحكام و الامور المقضية من وقعة الاسكندرية •

On the title-page, the work is wrongly designated the *Mir'ât al-'Ajâ'ib* of Abû 'Abdallâh Muḥammad bin 'Umar al-Wāqidi (d. A.H. 207=A.D. 823).

The author does not reveal his name in the text; but occasional references to his native town, An-Nuwairah, as well as the nature of



the work and the date of composition, A.H. 776=A.D. 1375, give us sufficient reason to believe that he was Muḥammad bin Qāsim bin Muḥammad an-Nuwairi al-Mālikī al-Iskandarānī, who wrote, according to Ad-Durar al-Kāminah, vol. ii, fol. 219<sup>a</sup>, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol. 165<sup>b</sup>, the son of Qāsim, in the following lines of a poem, composed in praise of his friend, Shaikh Sharafaddīn Abū Ḥafṣ 'Umar Ibn Sayyid an-Nās, a teacher in the Madrasah Mālikīyah of Faiyūm:—

ان ابن قاسم مخلصا لك بالدعا  
يرجو الاجابة من اله النفس

What the author does say of himself, fol. 91<sup>a</sup>, is that he came to Alexandria in Du'l-Hijjah. A.H. 736=A.D. 1336; and, having found it a very lovely and beautiful city, settled there permanently. In A.H. 767=A.D. 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwairah, where his aforesaid friend, Shaikh Abū Ḥafṣ 'Umar Ibn Sayyid an-Nās, came to see him and to inquire of the fate of Alexandria (see fol. 165<sup>b</sup>). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition; and, having been much impressed by the ruins, he resolved to write the present work, which he began in A.H. 767=A.D. 1365, and completed in A.H. 776=A.D. 1375 (see fol. 91<sup>b</sup>). The exact date of the author's death is not known.

Beginning:—

الحمد لله الواحد القهار العزيز الجبار المعز المذل الهادي المضل  
في العرش المجيد و الملك العنيد ..... و بعد فان ثغر  
الاسكندرية المحروس من حين فتحه خالد و عمرو صار للمسلمين فيه  
النهى و الامر لم تمتد اليه يد جبار جائر و لا مشرك كافر بل كل من قصده  
من البصر الملح رجع بالخيبة و عدم الربح الخ \*

For the contents of the work see Berlin, No. 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled *Mir'at al-'Ajā'ib*, is noticed in Br. Mus. Suppl., No. 606. See also Hāj. Khal., vol. ii, p. 107, where the author's death is placed in A.H. 767=A.D. 1365, which must be wrong.

Written in cursive Naskh, with the headings in red. Several folios are seriously worm-eaten.

Dated A.H. 809=A.D. 1407.

No. 1069.

fol. 50; lines 21; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{4} \times 3\frac{1}{4}$ .

## نيل الرائد في النيل الزائد

## NAIL AR-RÂ'ID FI'N-NÎL AZ-ZÂ'ID.

A treatise containing a descriptive account of the Nile, together with a history of its rising, and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age.

Author: Abu'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin al-Ḥasan al-Ḥijâzî al-Qâhirî al-Khazrajî al-Anṣârî  
 أبو العباس شهاب الدين أحمد بن محمد بن علي بن الحسن الحجازي القاهري الخزرجي  
 الأنصاري.

Beginning:—

الحمد لله منزل الشرائع و الأحكام ..... وبعد فقد سألتني بعض  
 الصديقاء من الحذاق أن أجمع في هذه الأوراق ما اشتمل عليه بحر النيل  
 من الزيادة في كل عام من لدن الهجرة النبوية على صاحبها افضل الصلاة  
 والسلام الى حين وفاتي ..... فاجبته بالسمع و الطاعة فيما  
 التمس مني الخ •

The author, who was an illustrious poet and well-skilled in elegant prose-writing, was born in Cairo on the 27th Sha'bân, A.H. 790=A.D. 1388. He studied under Aḥmad bin 'Abdarrahîm al-'Irâqî (d. A.H. 826=A.D. 1423) and others, and made a pilgrimage to Mecca in A.H. 843=A.D. 1440. He composed several works, and died in his native city on Tuesday, the 8th Ramaḍân, A.H. 875=A.D. 1471. See Mu'jam of Ibn Fahd, fol. 42<sup>b</sup>; Ḥusn al-Muḥâdarah, fol. 145<sup>a</sup>; and Al-Qabas al-Ḥâwî, vol. i, fol. 51<sup>b</sup>. See also Brock., vol. ii, p. 18, where the author's death is wrongly placed in A.H. 874=A.D. 1470.

The work is divided into a *Muqaddimah* and six *Faṣl*, as follows:—

*Muqaddimah*. The beauties and distinctive glories of Egypt, especially of its river, the Nile, fol. 1<sup>b</sup>.

*Faṣl* I. The period of the rising of the Nile, fol. 11<sup>a</sup>.

*Faṣl* II. A brief historical account of the nilometer, fol. 11<sup>b</sup>.

*Faṣl* III. Some historical and geographical wonders of Egypt and the Nile, fol. 11<sup>b</sup>.

*Fast IV.* The way of finding out the year, in which the Nile may be expected to rise, fol. 40<sup>a</sup>.

*Fast V.* Opinions of some eminent physicians about the good quality of the water of the Nile, fol. 47<sup>a</sup>.

*Fast VI.* The way of filtering the water of the Nile, fol. 49<sup>b</sup>.

For other copies of the work see Paris, No. 2261; Br. Mus., No. 1328; and Ayâ Şüfiyah, No. 3528.

Written in clear Naskh, with the headings in red. Slightly worm-eaten.

Not dated. Probably 18th century.

The title-page contains a seal and signature of Muḥammad bin Aḥmad al-Būḍarī al-Maḡribī, dated A.H. 1116=A.D. 1705.

### No. 1070.

fol. 111; lines 19; size 9 × 5½; 6 × 3½.

(Two separate works bound together.)

fol. 1<sup>a</sup>–95<sup>a</sup>.

I.

الفضائل الباهرة في محاسن مصر والقاهرة

## AL-FADÂ'IL AL-BÂHIRAH FÎ MAḤÂ-SIN MIŞR WA'L-QÂHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahir.

Beginning:—

الحمد لله الذي فارت بين البلاد في فضلها و صفاتها و جعل لكل  
منها مزايًا مختصة بها دون اخواتها الخ \*

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist:—

كتاب الفضائل الباهرة في محاسن مصر و القاهرة لمولانا الشيخ الامام  
ابن ظهير غفر الله له و لجميع المسلمين \*

The author is called Ibn Zahir in the copy noticed in Br. Mus. Suppl., No. 563, while in a Gotha MS., No. 1628, which appears to be the author's autograph draft, he calls himself Muḥammad Abū Ḥamid al-Qudsī al-Miṣrī. Dr. Rieu suggests that the two names



- probably apply to the same person, Ibn Zahir being the patronymic of Abû Hâmid. This Abû Hâmid, who is described in the *Badâ'i' az-Zuhûr*, fol. 169<sup>b</sup>, as a man of some reputation and learning and the author of several works, was born after A.H. 820=A.D. 1417, and
- died in Şafar, A.H. 888=A.D. 1483. In other copies (Gotha, Nos. 1586, 1629), the work is wrongly ascribed to Ibn Zuhairah al-Makki (d. A.H. 792=A.D. 1390).

In his short preface, the author alludes to the old rivalry between Egypt and Syria; but he connects himself with both of them, Syria having been the land where he was born and grew up, and Egypt being the home of his ancestors.

The date of composition, A.H. 869=A.D. 1465, may be inferred from the following passage, fol. 53<sup>b</sup>, in which the author states that up to that time 482 years had passed since the death of Ibn Zûlâq. He died in A.H. 387=A.D. 997 (387+482=869):—

فصل ملخص من كلام ابن زولاق المصرى وهو ابو محمد الحسن بن  
ابراهيم بن زولاق المصرى كان فاضلا في التاريخ وله كتاب الخطط مقصور  
علي مصر خاصة و له في التاريخ مصنفات ولد سنة ست و ثلثمائة وتوفى  
سنة تسع [sic سبع] و ثمانين و ثلثمائة فله الآن اربعمائة سنة و اثنين  
و ثمانين •

The historical sketches of the rulers of Egypt, brought down to the reigning Sultân Al-Malik al-Ashraf Mahmûd al-Qâ'itbâ'i (A.H. 872-901=A.D. 1468-1495), have been continued by another hand to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595).

For the contents of the work see Br. Mus. Suppl., No. 563. For other copies see India Office, No. 718; Goth., Nos. 1586, 1628, 1629; Paris, No. 1767; Ayâ Şûfiyah, No. 3342; and Bûhâr, No. 217.

Written in cursive Naskh. Not dated. Probably 18th century.

fol. 95<sup>b</sup>-111<sup>b</sup>.

## II.

### فضائل مصر

### FADÂ'IL MIŞR.

A short tract on the beauties, glories and privileges of Egypt, by 'Umar bin al-Âş bin Yûsuf al-Kindî الكندى .  
عمر بن العاص بن يوسف الكندى .

Beginning:—

الحمد لله رب العالمين قال عمر بن العاص بن يوسف الكندى هذا  
كتاب امر بجمعه و حض على تأليفه الاستاذ اطل الله بقاءه يذكر فيه اخبار مصر

وما خصها الله عز وجل به من الفضل والبركات والخيرات فجمعت  
ما امر به ادم الله كرامته من كتب شيوخ المصريين وغيرهم الخ \*

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars:—

Yazīd bin Abī Ḥabīb (d. A.H. 128=A.D. 746; see *Al-Kāshif*, fol. 149<sup>a</sup>).

‘Ubaidallāh bin Abī Ja‘far (d. A.H. 136=A.D. 754; see *ibid.*, fol. 88<sup>a</sup>).

Sa‘īd bin Kaṣīr bin ‘Ufair (d. A.H. 226=A.D. 841; see *ibid.*, fol. 48<sup>b</sup>).

‘Uṣmān bin Ṣālīḥ as-Sahmī (d. A.H. 219=A.D. 834; see *ibid.*, fol. 91<sup>b</sup>).

Yahyā bin ‘Uṣmān bin Ṣālīḥ (d. A.H. 282=A.D. 895; see Ḥusn al-Muḥāḍarah, fol. 84<sup>b</sup>).

Abū ‘Umar Muḥammad bin Yūsuf al-Kindī (who flourished in the middle of the fourth century of the Hijrah).

For another copy of the work see Būhār, No. 217 II.

Written in cursive Naskh.

Not dated. Probably 18th century.

### No. 1071.

fol. 216; lines 31; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $8 \times 5$ .

حسن المحاضرة في اخبار مصر والقاهرة

## HUSN AL-MUHĀḌARAH FĪ AKHBĀR MIṢR WA’L-QĀHIRAH.

The well-known history of Egypt, by Jalāladdīn ‘Abdarrahmān bin Abī Bakr bin Muḥammad bin Abī Bakr as-Suyūṭī (جلال الدين بن ابي بكر بن محمد بن ابي بكر السيوطي) (d. A.H. 911=A.D. 1505; see *Lib. Cat.*, vol. v, part i, No. 123).

Beginning:—

الحمد لله الذي فاق بين العباد وفضل بعض خلقه على بعض حتى  
في الامكنة و البلاد ..... هذا كتاب سميته حسن المحاضرة

في اخبار مصر و القاهرة اوردت فيه فوائد سنية و غرائب مستعذبة مرضية  
تصلح لمسامرة المجلس و تكون للوحيد نعم الانيس الخ \*

For the contents of the work see Berlin, No. 9823. For other copies see Paris, Nos. 1794-1810; Alger, No. 1602; Yeni, Nos. 844-6; Goth., No. 1630; Br. Mus., pp. 157, 571, 681; Br. Mus. Suppl., No. 564; Cairo, vol. v, p. 43; Nûr 'Uṣmāniyah, No. 3284; Hamīdiyyah, No. 340; 'Alī Pāshā, No. 351; Waliaddīn, No. 2416; Ayâ Şūfiyah, No. 3178; and Rāmpûr, p. 633. See also Hâj. Khal., vol. iii, p. 69; and Brock., vol. ii, p. 157.

The work was lithographed in Cairo about A.D. 1860, and was printed there in A.H. 1299.

Written in cursive Naskh, within double red-ruled borders. The headings are in red. Foll. 175-181 are wanting.

Dated the 3rd Rabi' II, A.H. 988=A.D. 1580.

Scribe: عبد العزيز المغربي بن محمد المغربي المصمودي.

### No. 1072.

foll. 293; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

بدائع الزهور فى وقائع الدهور

### BADÂ'I' AZ-ZUHÛR FÎ WAQÂ'I' AD-DUHÛR.

A detached volume of a chronicle of Egypt, dealing with the period extending from A.H. 857=A.D. 1453 to A.H. 906=A.D. 1500, without title or author's name.

The author's occasional references to another work of his, entitled *Nuzhat al-Umam fî l-'Ajâ'ib Wa'l-Hikam* (see Hâj. Khal., vol. vi, p. 323), give us reason to believe that the present volume is the third part of the *Badâ'i' az-Zuhûr fî Waqâ'i' ad-Duhûr*, a well-known chronicle of Egypt from the earliest times down to A.H. 928=A.D. 1522, written in four parts by Zainaddin Abu'l-Barakât Muḥammad bin Aḥmad, called Ibn Iyâs an-Nâsirî al-Ḥanafî زين الدين ابو البركات محمد بن احمد الشهير بابن اياس الناصرى الحنفى.

This Ibn Iyâs, who belonged to a Circassian family of Egypt, was born on Saturday, the 6th Rabi' II, A.H. 852=A.D. 1448. He studied under Jalâladdin as-Suyûtî (d. A.H. 911=A.D. 1505), composed several works on history and geography, and died about



A.H. 930=A.D. 1524. See *Dustûr al-I'lâm*, fol. 15<sup>a</sup>; *Iktifâ' al-Qunû'*, p. 87; and Brock., vol. ii, p. 295.

The present volume opens with the following verses:—

• انظر لما الفت فيه فقل كم اول تارك علما الذي خلف  
يستخرج الدر قارية اللبيب كما يستخرجون الغالغصون الدر من صدف

The above verses are followed by the following rubric:—

ذكر ساطنة الملك الاشرف ابوالنصر سيف الدين اينال العلاني  
الناصرى فرج الظاهر بريق وهو السادس و الثلاثون من ملوك الترك  
و اولادهم بالديار المصرية وهو الثاني عشر من ملوك الجراكسة \*

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Naṣr Saifaddīn 'Ināl on Monday, the 8th Rabi' I, A.H. 857=A.D. 1453, and concludes with the end of the reign of Al-Malik al-'Ādil Ṭumānbā'i, who was deposed by Al-Malik al-Ashraf Qānṣūh al-Gūrī (A.H. 906-922=A.D. 1500-1516), in *Shawwāl*, A.H. 906=A.D. 1500.

Contents:—

Al-Malik al-Ashraf Abu'n-Naṣr Saifaddīn 'Ināl an-Nāsirī, fol. 1<sup>b</sup>.

Al-Malik al-Mu'ayyad Abu'l-Faṭḥ Shihābaddīn Aḥmad, fol. 29<sup>a</sup>.

Al-Malik az-Zāhir Abū Sa'id Khushqadam an-Nāsirī, fol. 33<sup>a</sup>.

Al-Malik az-Zāhir Abū Sa'id Bilbā'i al-Mu'ayyadi, fol. 67<sup>a</sup>.

Al-Malik az-Zāhir Abū Sa'id Timurbuḡā az-Zāhiri, fol. 71<sup>a</sup>.

Al-Malik al-Ashraf Abu'n-Naṣr Saifaddīn Qā'itbā'i al-Maḥmūdī, fol. 75<sup>b</sup>.

Al-Malik an-Nāṣir Abu's-Sa'ādāt Naṣiraddin Muḥammad, fol. 235<sup>b</sup>.

Al-Malik az-Zāhir Abū Sa'id Qānṣūh al-Ashrafī, fol. 265<sup>a</sup>.

Al-Malik al-Ashraf Abu'n-Naṣr Jānbalāṭ al-Ashrafī, fol. 277<sup>b</sup>.

Al-Malik al-'Ādil Ṭumānbā'i, fol. 287<sup>b</sup>.

For other copies see Wien, No. 923; Leyden, No. 832; Paris, Nos. 1822-5; Br. Mus., pp. 155, 432-33; Cairo, vol. v, p. 17; and Āṣafiyyah, p. 180. See also Hāḡ. Khal., vol. ii, p. 26.

Written in fair Naskh, with the headings in red. Besides short lacunæ on foll. 211<sup>b</sup> and 214<sup>b</sup>, there is a large gap on fol. 188<sup>a</sup>, marked by the word بىانى. Foll. 233-235 are blank.

Not dated. Probably 17th century.

The work has been repeatedly printed in Egypt, viz., Cairo, A.H. 1299, 1301, 1302, 1306, and Būlāq, A.H. 1312.

## No. 1073.

fol. 15; lines 12-14; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

[رساله فى من ولى مصر من السلاطين]

[RISÂLAH FÎ MAN WALIYA MIŞR  
MIN AS-SALÂTÎN.]

A tract containing a short chronological account of the Sultâns of Egypt, from the beginning of the Ayyûbid dynasty to the conquest of the country by Salim I, the Ottoman Emperor (A.H. 918-926=A.D. 1512-1520), who entered Cairo on Thursday, the first Mûḥarram, A.H. 923=A.D. 1517.

Author: Qâḍî Zainaddin 'Abdalbâsiṭ bin Khalil bin Shâḥîn al-Malaṭî al-Hanafî القاضي زين الدين عبد الباسط بن خليل بن شامين الملطي الحنفى, for some account of whom see No. 978 above.

Beginning:—

هذه رسالة اطيقة تشتمل على ذكر من ولى مصر من السلاطين  
تأليف الشيخ عبد الباسط الحنفى ابتداء الدولة الايوبية الكردية يوسف بن  
ايوب بن شادي الكردي الدواني السلطان الملك الناصر صلاح الدين ابو  
المظفر هو اول ملوك الاكراد و اول سلاطين مصر علي الحقيقة الخ \*

The tract concludes thus:—

و دخل السلطان سليم يوم الخميس مستهل محرم سنة ٩٢٣ و الحمد  
لله اولا و آخرها ظاهرها و باطنها و حسبنا الله و نعم الوكيل و لا حول و لا قوة  
الا بالله العلي العظيم \*

Written in fair Naskh. Not dated. Probably 17th century.

## No. 1074.

fol. 83; lines 19; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

تاريخ ابن زنبول

TA'RÎKH IBN ZUNBUL.

A history of the conquest of Egypt by Sultân Salim I (A.D. 918-926=A.D. 1512-1520), with the following title:—

كتاب تاريخ ماجرى للسلطان الغوري مع السلطان سليم ابن عثمان  
رحمهم الله تعالى \*

Author: Nûraddin Aḥmad bin Abi'l-Ḥasan 'Alī bin Aḥmad al-Maḥallī ash-Shāfi'ī, commonly called Ibn Zūbul ar-Rammāl نور الدين احمد بن ابي الحسن علي بن احمد المحلي الشافعي الشهير بابن زبيل الرمال.

Beginning:—

هذه رسالة مشتملة على ما وقع لمولانا السلطان الاعظم و الخاقان  
المعظم مالک رقب الامم صاحب السيف و القلم .....  
مكمل عزة الدولة العثمانية مهمد القواعد السلطانية مولانا السلطان بن السلطان  
سليم خان بن السلطان بايزيد خان مع مولانا السلطان قانصوه الغوري  
سلطان مصر و اعمالها رحمة الله عليهم اجمعين الخ \*

The author, who flourished towards the end of the 10th century of the Hīrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultān Qānṣūh al-Gūrī (A.H. 906-922 = A.D. 1500-1516) from Cairo on Saturday, the 16th Rabi' II, A.H. 921 = 1515, and his encounter with Sultān Salīm. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS. concludes with a short notice of the reign of Sultān Sulaimān I (A.H. 926-974 = A.D. 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br. Mus. Suppl., Nos. 565-566, and Cairo, vol. v, p. 23, end.

For other copies see Wien, Nos. 928, 930; Leyden, No. 2619; Paris, Nos. 1832-8; München, Nos. 411-3; Cairo, vol. v, pp. 21, 23, 173; Br. Mus. Suppl., Nos. 565-566; and Āṣāfiyah, p. 186. See also Brock., vol. ii, p. 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol. 4<sup>b</sup>, seem to be wanting. Foll. 1-4 are slightly water-stained.

Dated, A.H. 1114 = A.D. 1703.

Scribe: عبد الكريم الدينارى.

The title-page contains a seal bearing the inscription نوکلى على  
خالقى عبده يعقوب, dated A.H. 1253 = A.D. 1837.



No. 1075.

foll. 179 ; lines 21 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

مظهر المقديس بذهاب دولة الفرنسيس

# MUZHİR AT-TAQDÎS BIDAĤÂB DAWLAT AL-FARANSÎS.

A chronicle of daily occurrences in Cairo and other parts of Egypt during the French occupation, from the 10th of Muḥarram, A.H. 1213 = A.D. 1798, to the end of *Shahbân*, A.H. 1216 = A.D. 1801.

Author: 'Abdarrahmân bin Ḥasan bin Ibrâhîm bin Ḥasan al-Jabartî al-Ḥanafî العنقى الجبترى بن حسن ابراهيم بن حسن الجبترى. He was born in Cairo (according to his own statement, 'Ajâ'ib al-Âṣâr vol. i, p. 203), A.H. 1167 = A.D. 1754. He traces his descent from an illustrious family of Al-Jabart (a tract of land in Abyssinia), a full account of which he gives in the notice devoted to his father, 'Ajâ'ib al-Âṣâr, vol. i, pp. 385-408. Our author held a distinguished post in the Diwân during the French occupation of Egypt. He died in Ramaḍân, A.H. 1237 = A.D. 1822. See Cairo, vol. v, p. 83 ; Iktifâ' al-Qunû', p. 88 ; the notice prefixed by Cardin to the "Journal d'Abdur-rahman Gabartî," Paris, 1838 ; Kremer, Aegypten, vol. ii, p. 535 ; Lane, Manners and Customs of the Modern Egyptians, 5th edition, vol. i, p. 273.

Beginning :

حمدا لمن جعل كلمة الدين كفروا السفلى و كلمة الله هى العليا  
وجعل الدولة العثمانية و المملكة الخاقانية بهجة الدين و الدنيا النخ \*

In the preface, after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders, the author praises the reigning Sultân, Salim III (A.H. 1203-1222 = A.D. 1789-1807), and his Vizier Yûsuf Pâshâ, who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse, due to his learned friend Ḥasan bin Muḥammad al-'Atṭâr (d. A.H. 1250 = A.D. 1834), who had noted some events of the French occupation. The preface is followed by a *Muqaddimah*, dealing briefly with the past history of Egypt.

The work was completed, as stated by the author in the *Khâtimah*, in Ramaḍân, A.H. 1216 = A.D. 1801. It is dedicated to the above-mentioned Yûsuf Pâshâ.

\* For other copies see Br. Mus. Suppl., No. 571; and Cairo, vol. v, p. 153. See also Brock., vol. ii, p. 480.

The work has been translated into French by Cardin, and published by T. X. Bianchi, under the title of "Journal d'Abdarrahman Gabarti," Paris, A.D. 1838. A Turkish translation of the work by Muṣṭafā Bahjat Āfindī has been printed in Constantinople, A.H. 1281.

Written in clear Naskh, with occasional rubrics.

Not dated. Apparently a modern copy.

### No. 1076.

fol. 229; lines 23; size  $9 \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

مَجَانِبُ الْأَثَارِ فِي التَّرَاجِمِ وَالْأَخْبَارِ

'AJĀ'IB AL-ĀṢĀR FI'T-TARĀJIM  
WA'L-AKHBĀR.

A chronicle of Egypt, from A.H. 1101=A.D. 1689 to the end of A.H. 1236=A.D. 1820; complete in four volumes, each being divided into two parts.

By the author of the preceding work.

### Vol. I, Part i.

Beginning:—

الحمد لله القديم الأول الذي لا يزول ملكه ولا يتحول الخ \*

The author tells us in his preface that he relates most of the events of the later period, viz., A.H. 1191-1236=A.D. 1777-1820, as an eye-witness, while material for the earlier period, viz., A.H. 1101-1190=A.D. 1689-1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources. The work deals with important historical events; and gives obituary notices of eminent and learned men, arranged chronologically.

The present part breaks off at the beginning of the following *Faṣl* (dealing with a period extending from A.H. 1162=A.D. 1749 to the end of A.H. 1173=A.D. 1760):—

فصل عود و انعطاف في ذكر حوادث مصر و تراجم اعيانها و ولايتها  
من ابتداء سنة اثنين وستين ومائة و الف الى اواخر سنة ثلاثة

و سبعين \*

The entire work was printed in four vols., Bûlâq, A.H. 1297, and reprinted in the margins of the *Kâmil* of Ibn al-Aṣīr, Cairo, A.H. 1303. A French translation by a group of Egyptian scholars, under the title "Merveilles biographiques et historiques", was published in Cairo, 1888-94.

In most MSS. the work concludes with A.H. 1220=A.D. 1805. See Berlin, Nos. 9487-90; München, No. 400; Paris, Nos. 1861-6; Br. Mus., Nos. 1497-9; Houtsma, No. 187; Rosen Institute, No. 60; Cairo, vol. v, p. 83; and Rāmpūr, p. 641.

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

The correct order of the folios should be thus:—1-61, 70, 62-69, 71-135, 152, 155, 136-151, 153-154, 156-229.

### No. 1077.

fol. 217; lines and size same as above.

The Same.

Vol. I, Part ii.

The second part of the first volume of the same work, treating of the period extending from A.H. 1162=A.D. 1749 to A.H. 1189=A.D. 1775.

Beginning:—

وَالْآنَاقُ فَيَنْدُرُ فِيهِمُ الْقَابِلِيَّةُ الْخ \*

Written in Naskh, within double red-ruled borders. Not dated. Apparently a very modern copy.

### No. 1078.

fol. 178; lines and size same as above.

The Same.

Vol. II, Part i.

The first part of the second volume of the same work, treating of the period extending from A.H. 1190=A.D. 1776 to the earlier dates of Muḥarram, A.H. 1201=A.D. 1786.



Beginning:—

سنة تسعين ومائة و الف - كان ساطان العصر فيها السلطان عبد الحميد  
بن احمد خان العثماني و والي مصر الوزير محمد پاشا عزت الكبير الخ \*

Written in Naskh, within double red-ruled borders.

Not dated. Evidently 19th century.

### No. 1079.

fol. 205 ; lines and size same as above.

The Same.

Vol. II, Part ii.

The second part of the second volume of the same work, treating of the period extending from the later dates of Muharram, A.H. 1201 = A.D. 1786 to the end of A.H. 1212 = A.D. 1798.

Beginning:—

و اخلع على ثلاثة اشخاص من امراء حسن بيك الجدارى و قلاهم  
مناجق و هم جاهين و على و عثمان الخ \*

Written in Naskh, within double red-ruled borders.

Dated Thursday, the 15th Ramadân, A.H. 1274 = A.D. 1857.

Scribe : حسين [بن] حسن [بن] ادريس الشافعى الد منهورى الغلوتى

### No. 1080.

fol. 227 ; lines and size same as above.

The Same.

Vol. III, Part i.

The first part of the third volume of the same work, treating of the period extending from the beginning of A.H. 1213 = A.D. 1798 to the earlier dates of Du'l-Hijjah, A.H. 1215 = A.D. 1800.

Beginning:—

سنة ثلاثة عشر ومائتين و الف وهى اول سننى الملاحم العظيمة  
و الحوادث الجسيمة الخ \*

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

---

No. 1081.

fol. 235; lines and size same as above.

The Same.

Vol. III, Part ii.

The second part of the third volume of the same work, treating of the period extending from the later dates of Du'l-Hijjah, A.H. 1215=A.D. 1800 to the end of A.H. 1220=A.D. 1805.

Beginning:—

• وكان مفوها لسنا مشاركا قد حنكته الايام و التجارب فجعله كنخداء

• ووزيرة النخ

Written in fair Naskh, within double red-ruled borders. Not dated. Evidently the middle of the 19th century.

According to a note at the end, the present volume was collated by Muhammad as-Sabbâg ad-Dimyâṭi with the aid of some scholars of Jâmi' al-Azhar, in A.H. 1276=A.D. 1859, for a certain 'Abdalḥamid Bek. The note runs thus:—

قابه محمد الصباغ الدمياطى مع بعض اهل العلم المجاوزين بالجامع

الازهر لسعادة صاحب الاحسان عبد الحميد بيك حفظه الله تعالى .....

..... في سنة ست و سبعين و مائتين بعد الالف •

---

No. 1082.

fol. 160; lines 25; size same as above.

The Same.

Vol. IV, Part i.

The first part of the fourth volume of the same work, treating of the period extending from the beginning of A.H. 1221=A.D. 1806 to the earlier dates of Du'l-Hijjah, A.H. 1227=A.D. 1812.

‘ Beginning:—

ثم دخلت سنة احدى وعشرين ومائتين والـ الف - استهل شهر  
المحرم بيوم الخميس حسابا ويوم السبت هلالا ووافق ذلك انتقال  
الشمس لبرج الحمل فاتحدت السنة القمرية والشمسية وهو يوم الغوروز  
السلطاني النخ \*

Written in Naskh, within double red-ruled borders.

Not dated. Apparently a very modern copy.

### No. 1083.

fol. 165 ; lines and size same as above.

The Same.

Vol. IV, Part ii.

The second part of the fourth volume of the same work, treating of the period extending from A.H. 1228=A.D. 1813 to A.H. 1235=A.D. 1819.

Beginning:—

والكشميري والهندي ونحو ذاك فتندرج معها في قلة الكمرک  
وفي هذه الآوان يحلون رباط المحزوم ويفتحون الصندوق وينبشون المتاع  
ويمتكون سترة ويعصرون عددة وياخذون عشرة النخ \*

In the following subscription, it is stated that the MS., which ends with A.H. 1235=A.D. 1819, is a complete one; and that the author, owing to his blindness, could not continue the work further:—

وذلك الى هذا انتهى ما نقل من خط العلامة الشيخ عبد الرحمن  
بن الشيخ حسن الجبرتي مؤرخ هذه المدة وما قبلها لغاية هذا التأريخ  
وهذا آخر الجزء الرابع وبعده تأخر الشيخ عن الكتابة بسبب انكفائه الى  
ان توفي ولم يكتب \*

From the fact that the Bûlâq edition concludes with A.H. 1236=A.D. 1820, it is evident, however, that our copy is slightly incomplete, the account of A.H. 1236=A.D. 1820 being wanting.

Written in Naskh, within double red-ruled borders. The headings are in red. Dated A.H. 1301=A.D. 1883.



## HISTORY OF SYRIA.

No. 1084.

foll. 358; lines 21; size  $8\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الانس الجليل بتاريخ القدس والخليل

AL-UNS AL-JALÎL BITA'RÎKH  
AL-QUDS WA'L-KHALÎL.

A history of Jerusalem and Hebron, brought down to the end of A.H. 900=A.D. 1495, together with biographical notices of eminent and learned men who have flourished there.

Author: Qâdî Abu'l-Yumn Muġiraddîn 'Abdarrahmân bin Muġammad bin 'Abdarrahmân al-'Umarî al-'Ulaimî al-Hanbalî قاضي ابو اليمن مجير الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العليمي الحنبلي. He was born at Jerusalem, as stated in *As-Suġub al-Wâbilah*, fol. 64<sup>b</sup>, on the night of Sunday, the 13th of Du'l-Qa'dah, A.H. 860=A.D. 1456. He learnt the Qurân by heart at the age of ten years; and studied the various branches of learning under several distinguished scholars of his native city. In A.H. 880=A.D. 1476 he travelled to Cairo, where he read the *Şaġih* of Al-Bukhârî in the presence of the Caliph Al-Mutawakkil, and attended the lectures of several other eminent scholars. In A.H. 889=A.D. 1484 he was appointed Qâdî of Ramlah. Two years later, his jurisdiction of the Qâdiship was extended to Jerusalem, Hebron and Nâbulus. He continued in this post up to the conquest of the country by the Ottomans in A.H. 922=A.D. 1516. The last days of his life he spent in prayer and the composition of books. Besides the present work and those mentioned in Brock., vol. ii, p. 43, he wrote the following works:—

1. *Fath ar-Rahmân*, a commentary on the Qurân in two volumes.
2. *Al-Wajiz*, an abridgment of the preceding work.
3. *Al-Ithâf*, an abridgment of Al-Mardâwî's work, entitled *Al-Insâf*.
4. *Ad-Durr al-Munaddad*, a work containing biographical notices of Hanbali scholars.

Brock., *loc. cit.*, and Rieu, *Br. Mus. Suppl.*, p. 293<sup>b</sup>, following Hâj. Khal., vol. i, p. 453, give the date of the author's death as A.H. 927=A.D. 1521; but Ibn Ĥumaid an-Najdî, in *As-Suġub al-Wâbilah*, *loc.*

*cit.*, and Muḥammad Amin al-Kurdî, in the *Tâf at-Ṭabaqât*, vol. x, fol. 82<sup>a</sup>, say that he died in A.H. 928=A.D. 1522.

Beginning:—

• الحمد لله المتفضل على خلقه بفتح ابواب الرحمة النخ •

The author tells us, at the end, that he began to compile the present work on the 25th Du'l-Ḥijjah, A.H. 900=A.D. 1495, and completed it within less than four months.

For other copies of the work see Br. Mus., pp. 161, 571; Br. Mus. Suppl., No. 573; Leyden, vol. ii, p. 175; Berlin, No. 9795; Goth., No. 1716; Paris, Nos. 1671-82; Yenî, No. 821; Cairo, vol. v, p. 16; Alger, No. 1611; and Ayâ Şûfiyah, No. 2977.

The work has been printed in two volumes, Cairo, A.H. 1283. A French translation of some select portions has been published by Henri Sauvaire, Paris, 1886.

Written in fair Naskh, with the headings in red. Not dated. Probably 18th century.

The title-page contains several notes by former owners of the MS.

### No. 1085.

fol. 180; lines 27; size 8×6; 6½×4.

The Same.

An incomplete and defective copy of the same work. A few folios are wanting at the beginning. It opens abruptly with the following words:—

ان تجديدة للبناء القديم لتأسيسه والله سبحانه اعلم و اما مدينة  
القدس فكانت ارضها في ابتداء الزمان صحراء بين اودية و جبال  
وهى خالية لا ابينة فيها و لا عمران \*

The MS. breaks off in the middle of the biographical account of Qāḍî'l-Qudât Shamsaddin Abū 'Abdallāh Muḥammad bin Khairaddīn Khalīl bin 'Īsā al-Hanafī al-Bābartī (d. A.H. 828=A.D. 1425). It corresponds with fol. 4<sup>b</sup>-143<sup>b</sup> of the copy noticed above.

Written in Naskh, within double red-ruled borders. The headings are in red. Water-stained and slightly worm-eaten.

Not dated. Probably 17th century.

No. 1086.

foll. 37; lines 19; size  $8 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

(A MS. containing short fragments of two separate works.)

foll. 1<sup>b</sup>-15<sup>a</sup>.

I.

نهایة العرب من ذکر ولایة حلب

NIHĀYAT AL-ARAB MIN DIKR  
WULĀT ḤALAB.

A unique copy of a short fragment of a history of the rulers and governors of Aleppo, brought down to the time of Al-Ḥājj Ibrāhīm Pāshā.

Author: Shamsaddīn Muḥammad bin Aḥmad bin Muḥammad al-Ḥaṣkafī al-Ḥalabī ash-Shāfi'i, known as Ibn al-Mullā شمس الدين محمد بن أحمد بن محمد الحصفى الشافعى المعروف بابن الملا. He was born in A.H. 967=A.D. 1560, and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing, and composed several works. He died at Aleppo in A.H. 1010=A.D. 1602. See *Khulāṣat al-Aṣṣar*, vol. iii, p. 348; and *Tāj at-Ṭabaqāt*, vol. xi, fol. 23<sup>a</sup>.

This fragment deals with a period of only eleven years, viz., A.H. 732=A.D. 1332 to A.H. 742=A.D. 1342, and begins with the following *Faṣl* :—

فصل فى المائة السابعة من الخلافة العباسية على ضعفها  
واضمحلالها - وفي سنة اثنتين وثلثين وسبعمئة جاء سيل الي حمص

foll. 16<sup>b</sup>-37<sup>b</sup>.

II.

A short fragment of an anonymous work, containing miscellaneous historical anecdotes, letters and traditions. It begins with a letter, addressed by Abū Bakr bin 'Alī Ibn al-Ḥujjah al-Ḥamawī (d. A.H. 837=A.D. 1434) to Qāḍī Fakhraddīn 'Abdarrahmān bin 'Abdarrazzāq Ibn Makānis (d. A.H. 794=A.D. 1392) at Cairo, describing the hardships and horrors of the siege of Damascus in A.H. 791=A.D. 1389 by Al-Malik az-Zāhir Barqūq (A.H. 784-801=A.D. 1382-1398). The first words are as follows :—

قال اخبرنا الشيخ ابوبكر بن على المعروف بابن حجة الحموى  
فراة عليه وكتب بها الى القاضي فخر الدين ابن مكائس بالقاهرة وسماعها



ياقوت الكلام فيمنازل الشام وذلك حين كان الملك الظاهر بربوق يصعد  
دمشق سنة احدى و تسعين و سبعمائة \*

Both fragments are written apparently by the same scribe, in Naskh, with the headings in red. Foll. 15<sup>b</sup>-16<sup>a</sup> are blank.

Not dated. Probably 17th century.

## HISTORY OF MECCA.

No. 1087.

fol. 161; lines 25; size  $8\frac{1}{4} \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

تحفة الكرام باخبار البلد الحرام

## TUHFAT AL-KIRÂM BIAKHĪBÂR AL-BALAD AL-HARÂM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shifâ' al-Garâm*, written in imitation of the *Ta'rikh* of Abu'l-Walid al-Azraqi (who died about A.H. 244=A.D. 858).

Author: Taqiaddin Abu't-Tayyib Muhammad bin Ahmad bin 'Ali al-Fâsi al-Mâliki تقي الدين ابو الطيب محمد بن احمد بن علي الفاسي المالكي. He was born at Mecca on the night of Friday, the 20th Rabî' I, A.H. 775=A.D. 1373. In A.H. 779=A.D. 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fâtimah bint Ahmad bin Qâsim al-Harrâzi (d. A.H. 783=A.D. 1381; see Ad-Durar al-Kâminah, vol. ii, fol. 67<sup>b</sup>). In A.H. 788=A.D. 1386 he returned to Mecca, where he studied under 'Ali bin Ahmad an-Nuwairi (d. A.H. 799=A.D. 1397; see *ibid.*, fol. 4<sup>b</sup>) and several other distinguished scholars. In A.H. 796=A.D. 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farhûn al-Ya'mari (d. A.H. 799=A.D. 1397; see *ibid.*, vol. i, fol. 13<sup>b</sup>). In A.H. 797=A.D. 1395 he set out on a long journey, and visited numerous towns

of Egypt, Syria, Palestine and Yemen. In A.H. 807=A.D. 1405 he was appointed Qâdî of Mecca; and subsequently, in A.H. 814=A.D. 1412, he held the post of Principal of the Madrasah Mâlikiyah, in addition to his duties as Qâdî. He was a well-skilled scholar, especially versed in the history and tradition of the Prophet. Besides the present work and those mentioned in Brock., vol. ii, p. 172, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol. 186<sup>a</sup>):—

1. هادى ذوى الافهام الى تأريخ البلد الحرام, a compendious work on the history of Mecca.

2. ترويح الصدور باختصار الزهور, an abridgment of the author's own work on the history of Mecca, entitled *Az-Zuhûr al-Muqtatafah*.

3. ذيل سير النبلاء للذهبي, a continuation of Aḍ-Ḍahabî's Biographical Dictionary of learned men.

4. ارشاد ذوى الافهام الى تكميل كتاب الاعلام بوفيات الاعلام, a continuation of Aḍ-Ḍahabî's other biographical work, entitled *Al-Idâm Biwafayât al-A'lam*. See Hâj. Khal., vol. i, p. 363.

5. تذكرة ذوى النباهات, a collection of prayers.

6. كتاب فى الاخبار, another work on prayer.

7. ارشاد الناسك الى معرفة المناسك على مذهب الامامين الشافعي ومالك, a treatise on the rites and duties to be performed in the Ḥajj, according to the Imams Shâfi'î and Mâlik.

8. كتاب المقنع من اخبار الملوك والخلفاء و ولاية مكة, a history of the Kings, Caliphs and Governors of Mecca.

9. مطلب اليقظان من حياة الحيوان, an abridgment of Ad-Damirî's *Hayât al-Hayawân* (Lives of Animals).

In A.H. 830=A.D. 1427 our author retired from the post of Qâdî, on account of defective eyesight. He died on the night of Wednesday, the 2nd Shawwâl, A.H. 832=A.D. 1429. See Mu'jam of Ibn Fahd, fol. 185<sup>a</sup>; *Dustûr al-I'lam*, fol. 102<sup>b</sup>; *Al-Qabas al-Hâwî*, vol. ii, fol. 31<sup>b</sup>; Introduction (pp. vi-xiii) to the 2nd volume of Wüstenfeld's *Die Chroniken der Stadt Mekka*, Leipzig, 1859; and Brock., vol. ii, p. 172.

Beginning:—

الحمد لله الذى خص مكة الشريفة بوائف الكرامة ..... اما بعد  
فاننى الفت تأريخا بمكة المشرفة على نمط تأريخها الذى ألفه الامام  
ابوالوليد محمد بن عبد الله بن احمد بن محمد بن الوليد بن عقبه بن  
الازرق ..... الغسانى الارزقى المكي و سميته شفاه الغرام باخبار

البلد الحرام ثم اني بعد تسويد غالبه و ترتيب ما بقي منه بذهني استطلت فاختصرته في نحو نصف حجمه لئلا يحصل للنظر فيه سبب طوله ملل و لئلا يكون على المسافرين في حمله لثقل و سميته تحفة الكرام باخبار البلد الحرام الخ \*

The author tells us here that after compiling the major portion of his work, *Shifâ' al-Garâm Biakhbâr al-Balad al-Ḥarâm*, he found it to be very lengthy and wearisome for students, and therefore abridged it in the present form, which is about one-half of the original.

The present abridgment, like the original, is divided into forty chapters, as follows:—

- I. Fol. 5<sup>b</sup>. الباب الاول في ذكر مكة المشرفة و حكم بيع دورها و اجارتها \*
- II. Fol. 13<sup>a</sup>. الباب الثاني في اسماء مكة المشرفة
- III. Fol. 14<sup>b</sup>. الباب الثالث في ذكر حرم مكة و سبب تحريمه و تعديدته و علاماته و حدوده و ما يتعلق بذلك \*
- IV. Fol. 18<sup>a</sup>. الباب الرابع في ذكر شئ من الاحاديث و الآثار الدالة على حرمة مكة و حرصها و شئ من الاحكام المختصة بذلك و ذكر شئ مما ورد في تعظيم الناس بمكة و حرصها و في تعظيم الذنب في ذلك و في فضل الحرم \*
- V. Fol. 19<sup>a</sup>. الباب الخامس في الاحاديث الدالة على ان مكة المشرفة افضل من غيرها من البلاد و ان الصلاة فيها افضل من غيرها و غير ذلك من فضلها \*
- VI. Fol. 22<sup>a</sup>. الباب السادس في ذكر المجاورة بمكة و الموت فيها و شئ من فضل اهلها و شئ من فضل جدة ساحل مكة و شئ من خبرها و فضل الطائف و شئ من خبره \*
- VII. Fol. 24<sup>a</sup>. الباب السابع في اخبار عمارة الكعبة المعظمة
- VIII. Fol. 28<sup>b</sup>. الباب الثامن في صفة الكعبة المعظمة و شاذروانها و حليتها و مغاليقها و كسوتها و طبيبها و اخدامها و اسمائها و هدم العجشي لها و وقت فتحها



في الجاهلية والاسلام وبيان جهة المصلين  
الى الكعبة من سائر الآفاق \*

- IX. Fol. 31<sup>b</sup>. الباب التاسع في بيان محلى النبي صلى الله عليه وسلم في الكعبة وبيان قدر صلاته .....  
وعدد دخوله صلى الله عليه وسلم الكعبة  
بعد هجرته [ الى ] المدينة و اول وقت دخلها  
بعد الهجرة \*
- X. Fol. 33<sup>b</sup>. الباب العاشر في ثواب دخول الكعبة المعظمة وفيما  
جاء من الاخبار الموعمة بعدم استحباب ذلك  
وفيما يطلب فيها من الامور التي صنعها النبي  
صلى الله عليه وسلم وفي حكم الصلوة  
فيها و آداب دخولها \*
- XI. Fol. 35<sup>b</sup>. الباب الحادي عشر في ذكر شئ من فضائل الكعبة  
و فضائل ركنيها الحجر الاسود واليماني \*
- XII. Fol. 38<sup>a</sup>. الباب الثاني عشر في فضائل الاعمال المتعلقة  
بالكعبة كالطواف بها و النظر اليها والحج  
والعمرة وغير ذلك \*
- XIII. Fol. 41<sup>a</sup>. الباب الثالث عشر في آيات المتعلقة بالكعبة  
المعظمة \*
- XIV. Fol. 42<sup>b</sup>. الباب الرابع عشر في ذكر شئ من اخبار الحجر  
الاسود \*
- XV. Fol. 44<sup>b</sup>. الباب الخامس عشر في المنكرات والمستحار  
و العظيم وما جاء في استجابة الدعاء في  
هذه المواضع وغيرها من الاماكن بمكة  
المشرقة و حرمتها \*
- XVI. Fol. 47<sup>a</sup>. الباب السادس عشر في ذكر شئ من اخبار المقام  
مقام الخليل عليه السلام \*
- XVII. Fol. 49<sup>b</sup>. الباب السابع عشر في ذكر شئ من اخبار الحجر  
المكرم حجر اسمعيل عليه السلام وفيه بيان  
المواضع التي صلى فيها رسول الله صلى الله  
عليه وسلم حول الكعبة \*

- XVIII. Fol. 53<sup>b</sup>. الباب الثامن عشر فى شئ من اخبار تو سعة  
المسجد الحرام و عمارته و ذرعه \*
- XIX. Fol. 56<sup>b</sup>. الباب التاسع عشر فى عدد اساطين المسجد الحرام  
وصفتها و عدد عقود و شرفاته و قناديله و ابوابه  
و اسمائها و منابره و فيما صنع فيه لمصلحته  
اولقنفع الناس به \*
- XX. Fol. 60<sup>b</sup>. الباب العشرون فى ذكر شئ من خبر زمزم و سقاية  
العباس رضى الله عنه \*
- XXI. Fol. 64<sup>b</sup>. الباب الحادى و العشرون فى ذكر الاماكن المباركة  
التي ينبغى لزيارتها الكاينة بمكة المشرفة  
و حرمها \*
- XXII. Fol. 71<sup>a</sup>. الباب الثانى و العشرون فى ذكر اماكن بمكة  
المشرفة و حرمها ..... تتعلق بالمناسك \*
- XXIII. Fol. 81<sup>b</sup>. الباب الثالث و العشرون فيما بمكة من المدارس  
و الربط و السقايات و البرك المسبلة و الآبار  
و العيون و المطامر و غير ذلك من المآثر و ما  
فى حرمها من ذلك \*
- XXIV. Fol. 89<sup>a</sup>. الباب الرابع و العشرون فى ذكر شئ من خبر  
بنى المعض ابن جندل ملوك مكة و نسبهم  
و ذكر شئ من اخبار العماليق ملوك مكة  
و نسبهم و ذكر ولاية طسم للبيت الحرام \*
- XXV. Fol. 90<sup>b</sup>. الباب الخامس و العشرون فى ذكر شئ من جرحهم  
ولاة مكة و نسبهم و ذكر من ملك مكة من  
جرحهم و مدة ملكهم لها و ما وقع فى نسبهم  
من الخلاف و فوائد تتعلق بذلك \*
- XXVI. Fol. 95<sup>a</sup>. الباب السادس و العشرون فى ذكر شئ من خبر  
اسماعيل عليه السلام \*
- XXVII. Fol. 98<sup>a</sup>. الباب السابع و العشرون فى ذكر شئ من خبر  
هاجر ام اسمعيل و ذكر اولاد اسمعيل و اسمائهم  
و فوائد تتعلق بهم و ذكر شئ من خبر بنى  
اسماعيل و ذكر ولاية ثابت بن اسمعيل للبيت  
الحرام \*

- XXVIII. Fol. 100<sup>b</sup>. الباب الثامن والعشرون في ذكر ولاية اباد بن نزار
- XXIX. Fol. 101<sup>b</sup>. الباب التاسع والعشرون في ذكر من ولي الاجازة  
بالناس من عرفة ومزدلفة ومنى من العرب  
في ولاية جرهم وفي ولاية خراة وقريش  
على مكة \*
- XXX. Fol. 102<sup>b</sup>. الباب الثلاثون في ذكر من ولي انساء الشهور من  
العرب بمكة \*
- XXXI. Fol. 105<sup>a</sup>. الباب الحادي والثلاثون في ذكر شئ من خبر  
خراة ولاة مكة في الجاهلية ونسبهم \*
- XXXII. Fol. 107<sup>b</sup>. الباب الثاني والثلاثون في ذكر شئ من خبر  
قريش بمكة في الجاهلية وشئ من فضلهم \*
- XXXIII. Fol. 110<sup>a</sup>. الباب الثالث والثلاثون في ذكر شئ من خبر  
قصي ابن كلاب وتوليتهما لما كان بيده من  
الحجابة والسقاية والرفادة والندوة واللواء  
والقيادة \*
- XXXIV. Fol. 112<sup>a</sup>. الباب الرابع والثلاثون في ذكر شئ من خبر  
الفجار والاحابيش \*
- XXXV. Fol. 113<sup>b</sup>. الباب الخامس والثلاثون لاجتماعهم في حلف  
الفضول \*
- XXXVI. Fol. 117<sup>a</sup>. الباب السادس والثلاثون في ذكر شئ من خبر فتح  
مكة وفوائد تتعلق بذلك \*
- XXXVII. Fol. 124<sup>b</sup>. الباب السابع والثلاثون في ذكر ولاية مكة المشرفة  
في الاسلام \*
- XXXVIII. Fol. 137<sup>a</sup>. الباب الثامن والثلاثون في ذكر شئ من العوادث  
المتعلقة بمكة في الاسلام \*
- XXXIX. Fol. 152<sup>a</sup>. الباب التاسع والثلاثون في ذكر شئ من امطار  
مكة وسيلها في الجاهلية والاسلام وشئ  
من خبر الصواعق بمكة و ذكر شئ من  
اخبار الرخص والغلاء والوباء بمكة \*
- XL. Fol. 156<sup>a</sup>. الباب الاربعون في ذكر الاصنام التي كانت بمكة  
وحولها وشئ من خبرها و ذكر شئ من  
خبر اسواق مكة في الجاهلية والاسلام و ذكر



شئ مما قيل من الشعر في التشويق الى  
مكة الشريفه وذكر معالمها المنيفه \*

The work ends with quotations from several poems in praise of Mecca, composed by Muḥammad Ibn Ruḥaid al-Baġdādī (d. A.H. 662=A.D. 1264; see *Mir'āt al-Janān*, fol. 419<sup>a</sup>), Badraddīn Ibn Jamā'ah (d. A.H. 733=A.D. 1333; see *Ad-Durar al-Kāminah*, vol. ii, fol. 89<sup>b</sup>), Ibrāhīm bin 'Abdallāh al-Qirāṭī (d. A.H. 781=A.D. 1379; see *ibid.*, vol. i, fol. 8<sup>a</sup>) and others.

The work was completed, as stated by the author in the colophon, in the last week of Muḥarram, A.H. 817=A.D. 1414.

Another copy of the work is noticed in Paris, No. 1668. See also Hâf. Khal., vol. ii, p. 237.

Extracts from *Shifā' al-Garām*, of which the present work is an abridgment, have been published by F. Wüstenfeld, in his *Auszüge aus den Geschichtsbüchern der Stadt Mekka von Muhammed el-Fākihi, Muhammed el-Fāsi und Muhammed Ibn Dhuhaira*, Leipzig, 1859.

Written in Naskh, with the headings in red. Dated Friday, the 3rd Jumādā I, A.H. 1100=A.D. 1689.

Seals of Masīhaddawlah Hakim 'Ali Ḥasan Khān Bahādur, dated A.H. 1264=A.D. 1848 and of Muẓaffar Ḥusain, dated A.H. 1277=A.D. 1860, are found at the beginning and end of the copy.

No. 1088. ✓

fol. 214; lines 21; size 8×6; 5½×3½.

الاعلام باعلام بيت الله الحرام

## AL-ILĀM BIA'LĀM BAITALLĀH AL-HARĀM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddin Muḥammad bin Aḥmad bin Muḥammad bin Qāḍī Khān Maḥmūd an-Nahrawālī al-Makki al-Ḥanafī أحمد بن قاضي خان محمود النهروالي المكي الحنفي

Beginning:—

الحمد لله الذي جعل المسجد الحرام امنا و مآبة للناس .....  
و بعد فلما وفقني الله تعالى بخدمة العلم الشريف وجعلني من جيران  
بيته المعظم المنيف تشوقت نفسي الى الاطلاع على علم الآثر وتشوقت

التي فن التاريخ و علم الاخبار ..... فاردنا افادة من بعدنا ببعض ما رأينا  
و شهدنا و اعلامهم ببعض ما شاهدنا و عهدنا الخ \*

The author, who belonged to a learned family of Gujarât (India), was born at Nahrawâlah. He settled permanently at Mecca, where he held the post of *Mufti*, and died in A.H. 990=A.D. 1582. See An-Nûr as-Sâfir, fol. 194<sup>b</sup>; Brock., vol. ii, p. 381; and Iktifâ' al-Qunû', p. 83.

The preface includes a dedication to Sultân Murâd III (A.H. 982-1003=A.D. 1574-1595), in whose time the repairing of the holy mosque of Mecca was completed.

The work was completed, as stated by the author at the end, on the 7th Rabi' I, A.H. 985=A.D. 1577.

The work has been printed in Cairo, A.H. 1303.

For other copies see Berlin, Nos. 6065, 6066; Goth., Nos. 1708, 1709; Leyden, Nos. 798-801; Paris, Nos. 1037-1042; Br. Mus., Nos. 326, 327; Alger, No. 1610; Kûpr., No. 205; Yeni, Nos. 917, 818; Nûr 'Uṣmâniyah, No. 3047; and Aṣafiya, p. 178. See also Hâj. Khal., vol. i, p. 362.

Written in fair Naskh, with the headings in red. Dated the 5th Rabi' I, A.H. 1018=A.D. 1610.

A seal and signature of a certain Muḥammad al-'Aṭṭâr is found on the title-page.

No. 1089.

fol. 95: lines 15; size 8½ × 5; 5½ × 4½.

الامام العلماء الاعلام ببناء المسجد الحرام

# I'LÂM AL-'ULAMÂ' AL-A'LÂM BIBINÂ' AL-MASJID AL-ḤARÂM.

An abridgment of the preceding work, by Bahâ'addin 'Abdal-karim bin Muḥibbaddin bin Abi 'Isâ 'Alâ'addin al-Quṭbî al-Ḥanafi al-Makki بهاء الدين عبد الكريم بن معجب الدين بن ابي عيسى علاء الدين القطبي الحنفي المكي.

The present copy is slightly defective at the beginning. Only one folio from the preface seems to be wanting. It opens abruptly thus:—

الذي عمنا بوائف جوده و نعمه و خصنا بجوار بيته الحرام وسكنى  
مأمنه و حرمة ..... اما بعد فقد امرنى من تجب اطاعته .....

باختصار اعلام كتاب اعلام الاعلام باخبار المسجد الحرام تأليف عمى  
 واستاذى وشيخي و والدى واعتمادي من نبئت في حياض درسه  
 دقائق الغمان وثبتت في رياض غرسه شقائق الغمان مفتى بلد الله  
 الامين مولاي وسيدى قطب الدين نور الله تعالى ضريحه النح \*

The author, who here calls himself a nephew of the author of the preceding work, was born at Aḥmadâbâd (Gujarât) on Monday, the 19th Shawwâl, A.H. 961=A.D. 1554; came with his father to Mecca, where he was educated under his uncle, Qutbaddin an-Nabrawâlî (d. A.H. 990=A.D. 1582), and Ibn Ḥajar al-Haiṣamî (d. A.H. 973=A.D. 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyah, founded by Sulṭân Murâd III (A.H. 982-1003=A.D. 1574-1595). In A.H. 982=A.D. 1575 he was appointed *Muṭi* of Mecca; and subsequently, about A.H. 990=A.D. 1582, he was made Imâm of Ḥaram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' aṣ-Ṣaḥîḥ* of Imâm al-Bukhârî, entitled *النهر الجاري على صعيح البخاري*. Our author died at Mecca on Tuesday, the 15th Du'l-Hijjah, A.H. 1014=A.D. 1605. See *Khulâṣat al-Aṣar*, vol. iii, p. 8; and *Tâj at-Ṭabaqât*, vol. xi, fol. 29<sup>b</sup>.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâtimah*, as follows:—

- I. Fol. 2<sup>b</sup>. الباب الاول في ذكر مواضع مكة المشرفة
- II. Fol. 5<sup>a</sup>. الباب الثاني في بناء الكعبة المشرفة
- III. Fol. 28<sup>b</sup>. الباب الثالث فيما كان عليه وضع المسجد الحرام ايام  
 الجاهلية وصدر الاسلام وما احدث فيه من الريادة  
 والتوسيع \*
- IV. Fol. 33<sup>b</sup>. الباب الرابع في ذكر ما زادة العباسيون في المسجد الحرام
- V. Fol. 49<sup>b</sup>. الباب الخامس في ذكر الربادتين اللتين زيدتا في المسجد  
 الحرام بعد تربيعة امر به المهدي بن منصور العباسي \*
- VI. Fol. 59<sup>a</sup>. الباب السادس فيما وقع من ترميم المسجد الحرام في دولة  
 الشراكسة \*



VII. Fol. 61<sup>b</sup>. الباب السابع فيما لسلطين آل عثمان من الخبرات  
والاحسان \*

VIII. Fol. 63<sup>a</sup>. الباب الثامن فيما للمرحوم المقدس السلطان سليمان خان

IX. Fol. 68<sup>a</sup>. الباب التاسع فيما للمرحوم المقدس السلطان سليم خان

X. Fol. 71<sup>a</sup>. الباب العاشر في ذكر شمة في احسان ..... مولانا السلطان  
مراد خان \*

Fol. 83<sup>a</sup>. خاتمه في ذكر المواضع المباركة والاماكن الماثورة بمكة المباركة

The work was completed, as stated by the author at the end, on Sunday, the 19th *Sha'bân*, A.H. 1000=A.D. 1592.

No other copy of the work is known.

Written in elegant *Naskh*, with the headings in red, within gold and coloured ruled borders. Slightly worm-eaten. Not dated; probably 18th century.

## HISTORY OF MEDINA.

No. 1090.

fol. 113; lines 15; size  $7\frac{1}{2} \times 6$ ;  $6 \times 4$ .

تحقيق النصرة بتلخيص معالم دار الهجرة

### TAḤQÎQ AN-NUSRAH BI-TALKHÎS MA'ÂLIM DÂR AL-HIJRAH.

A historical account of Medina and of its holy places, by Zainaddin Abû Bakr bin al-Ḥusain bin 'Umar bin Muḥammad bin Yûnus al-Qurashî al-Uḡmânî al-Marâġî ash-Shâfi'i زين الدين ابوبكر بن الحسين بن عمر بن محمد بن يونس القرشي الغماني المراغي الشافعي. He was born in Cairo, A.H. 727=A.D. 1327, studied under numerous distinguished scholars, and attained a profound knowledge in various branches of Arabic literature, especially in *Hadîṣ* and *Shâfi'i* jurisprudence. Besides the present work, he wrote an abridgment of *Az-Zahr al-Bâsim fî Sirat Abî'l-Qâsim* (a work on the life of the Prophet, by Abû 'Abdallâh Muġalṭâ'i bin Qiltj al-Hikrî, d. A.H. 762=A.D. 1361; see Hâj. Khal., vol. iii, p. 545), entitled روائع الزهر; a complement to the commentary on Al-Baidâwî's

*Minhāj al-Wuṣūl*, by Jamāladdīn al-Isnawī (d. A.H. 772=A.D. 1370), entitled الوافي بتكملة الكافي; an abridgment of 'Abd al-Gaffār bin Muḥammad al-Miṣrī's *Al-Hirz Al-Mu'add*, entitled منافع العزير المعد; and a commentary on Al-Bārizī's *Az-Zubād*, entitled المعد في شرح الزيد. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque; and subsequently held the posts of Qāḍī and Khāṭīb of Ḥaram. He died at Medina on Thursday, the 29th Du'l-Hijjah, A.H. 816=A.D. 1414. For his life see Mu'jam of Ibn Fahd, fol. 61<sup>a</sup>; and Brock., vol. ii, p. 172.

Beginning:—

قال الشيخ الامام العالم المحقق زين الدين مفتي المسلمين ابو بكر  
بن الحسين المراغي العثماني الشافعي المدرس بالحرم النبوي .....  
..... الحمد لله الذي جعل المدينة الشريفة دار هجرة رسوله  
و اظهر بها بدر الملة الحنيفة الخ \*

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Durrat aṣ-Ṣāminah fī Akhbār al-Madinah* of Muḥibbaddīn Ibn Najjār al-Baḡdādī (d. A.H. 643=A.D. 1245); but its continuation written by Jamāladdīn Muḥammad bin Aḥmad al-Maṭarī (d. A.H. 741=A.D. 1340), being in some points defective, moved him to combine both works into one, leaving out the *Isnād*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A.H. 766=A.D. 1365.

The work is divided into a *Muqaddimah*, four *Bāb* and a *Khātimah*, each of which is subdivided into several *Faṣl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. i, Nos. 769, 852, vol. ii, p. 595; Lee, No. 112; Pertsch, No. 1713; Cairo, vol. v, p. 32; and Āṣafiyah, p. 194. See also Hāj. Khal., vol. ii, p. 246.

Written in Naskh, with the headings in red.

Dated Sunday, the 17th Du'l-Qa'dah, A.H. 1238=A.D. 1823.

Foll. 100<sup>a</sup>-113<sup>b</sup> contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

No. 1091.

foll. 435; lines 25; size  $12\frac{1}{2} \times 7\frac{3}{4}$ ;  $8\frac{3}{4} \times 4\frac{1}{2}$ .

وفاء الوفاء باخبار دار المصطفى

WAFĀ' AL-WAFĀ' BIAKHẒÂR DÂR  
AL-MUṢṬAFĀ.

A history of Medina, being an abridgment of the author's larger work, entitled *اقتفاء الوفاء باخبار دار المصطفى*.

Author: Nûraddîn Abu'l-Ḥasan 'Alî bin 'Abdallâh bin Aḥmad al-Ḥasanî as-Samhûdî ash-Shâfi'î بن عبد الله بن علي بن أحمد الحسن بن أحمد الحسن السمرهدي الشافعي. He was born at Samhûd (a village in upper Egypt) in the month of Ṣafar, A.H. 844=A.D. 1440. After receiving his early education from his father and other scholars of his native place, he travelled to Cairo in A.H. 853=A.D. 1449, and attended the lectures of Muḥammad bin 'Abdalmun'im al-Jawjarî (*d.* A.H. 889=A.D. 1484; see *Al-Qabas al-Hâwî*, vol. ii, fol. 80<sup>b</sup>), Yaḥyâ bin Sa'daddîn al-Munâwî (*d.* A.H. 871=A.D. 1466; see *Mu'jam of Ibn Fahd*, fol. 300<sup>a</sup>), Sa'd bin Muḥammad ad-Dairî (*d.* A.H. 867=A.D. 1462; see *ibid.*, fol. 90<sup>a</sup>), and several other eminent scholars. In A.H. 873=A.D. 1468 he proceeded on a pilgrimage to Ḥaramain, and took up his abode in Medina, where he held the post of *Muṭti*. He had collected a large number of valuable books, which were accidentally burnt while he was staying at Mecca in A.H. 886=A.D. 1481. After this accident he made a journey to Cairo, where he appeared in the Court of Sulṭân Qâ'itbâ'î (A.H. 873-901=A.D. 1468-1495), who, at our author's request, founded a Library at Medina, and gave him the post of Librarian. He wrote a large number of works, and died at Medina on Thursday, the 18th *Du'l-Qa'dah*, A.H. 911=A.D. 1505. For his life and works see *An-Nûr as-Sâfir*, fol. 28<sup>a</sup>; *Al-Qabas al-Hâwî*, vol. i, fol. 143<sup>b</sup>; *Dustûr al-'Ilâm*, fol. 64<sup>b</sup>; and *Brock.*, vol. ii, p. 173.

Beginning:—

اما بعد حمد الله على آلائه ..... فقد سألني من طاعته غم ومخافته غم ان اختصر تأليفى المسمى باقتفاء الوفاء باخبار دار المصطفى على الله عليه وسلم وزادة فضلا وشرفا لديه اختصارا مع توسط غير مفروط ولا مفروط هذا مع كونه بعد لم يقدر اتمامه و لم يتكامل اقسامه بسلوكى فيه طريقة الاستيعاب ..... فاجبته الى سؤاله لما رأيت من شغفه بذلك الخ •



The author tells us at the end that he completed the work at Medina on the 24th of Jumâdâ II, A.H. 886=A.D. 1481; but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramaḍân, A.H. 886=A.D. 1481, were made in A.H. 888=A.D. 1483.

The work is divided into eight chapters, each being subdivided into several *Faṣl*. The chapters are as follows:—

- I. The various names of Medina, fol. 3<sup>b</sup>.
- II. Its excellence; limits of the *Haram*, etc., in 16 *Faṣl*, fol. 9<sup>b</sup>.
- III. Its pre-Islamic history; the Prophet's arrival at Medina, and prominent events connected with his life, etc., in 12 *Faṣl*, fol. 48<sup>b</sup>.
- IV. History of the Prophet's mosque; its surrounding houses and pavements; the market of Medina; houses of the *Muhâjirîn* (emigrants); fortification of the town, etc., in 36 *Faṣl*, fol. 101<sup>a</sup>.
- V. History of the Mosques in the neighbourhood of Medina; its cemetery; sanctity of the mount Uḥud; its martyrs, in 7 *Faṣl*, fol. 238<sup>b</sup>.
- VI. The wells of Medina; the Prophet's landed properties; the mosques on the way between Mecca and Medina, etc., in 5 *Faṣl*, fol. 290<sup>o</sup>.
- VII. Valleys in the neighbourhood of Medina; its meadows; fertile places; mountains; rivers; an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Faṣl*, fol. 319<sup>a</sup>.
- VIII. Rites to be observed in visiting the tomb of the Prophet, etc., in 4 *Faṣl*, fol. 407<sup>b</sup>.

The work has been printed in two volumes in Egypt, A.H. 1327.

For other copies of the work see München, No. 381; Escur., No. 1702; Leyden, No. 804; Br. Mus., No. 828; Bodl., vol. i, No. 731; Râmpûr, p. 650. See also Hâj. Khal., vol. vi, p. 450.

Written in fair Naskh, with an illuminated frontispiece. The headings are in red. Double red and blue ruled borders throughout

Dated A.H. 1015=A.D. 1606.

No. 1092.

foll. 180; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

خلاصة الوفاء

KHULÂṢAT AL-WAFÂ'.

The well-known history of Medina, abridged by As-Samhûdî from the preceding work.

Beginning:—

الحمد لله الذي شرف طابه و شوق القلوب لسماع اخبارها المستطاب  
و اختارها لصبيبه الذي اجتباه و عظم جذابه صلى الله عليه و سلم و على  
جميع آل و الصحابه و بعد فقد شغفت باخبار الحبيبة المحبة و نشر  
فضائلها و معالمها في ذري المحبة الخ .

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina, entitled *Al-Wafâ'*, but subsequently abridged it under the title *Wafâ' al-Wafâ'* (the preceding work). He again abridged this latter work under the title *Khulâṣat al-Wafâ'*.

The present abridgment, like the original, is divided into eight chapters, each being subdivided into several sections. The contents are described in Berlin, No. 9759.

For other copies see Berlin, Nos. 9759-61; München, No. 382; Wien, No. 892; Paris, Nos. 1634-6; Br. Mus., No. 329; Br. Mus. Suppl., No. 1284; Râgib Pâshâ, No. 974; Yenî, No. 848; Kôpr., No. 1077; Cairo, vol. v, p. 50; Hamidiyah, No. 341; and Râmpûr, p. 635. See also Hâj. Khal., vol. vi, p. 450; Iktifâ' al-Qunû', p. 83; and Brock., vol. ii, p. 174.

The work has been printed in Bûlâq, A.H. 1285.

Written in minute Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Dated the 27th Jumâdâ II, A.H. 1076=A.D. 1665.

Scribe: عبد الله بن عبد الله النجار لاهوري الحنفي.

## No. 1093.

fol. 171; lines 21-25; size  $11 \times 6$ ;  $8\frac{1}{2} \times 3\frac{3}{4}$ .

The Same.

Another copy of the same work, beginning as the above. Slightly incomplete at the end.

Written in fair Nasta'liq. Not dated; apparently 18th century. Foll. 146-151 are upside down.

## No. 1094.

fol. 401; lines 15; size  $12 \times 8$ ;  $8\frac{1}{2} \times 4$ .

The Same.

A very modern copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red. Dated A.H. 1313=A.D. 1895.

The MS. was presented to the Library by Sayyid Khurshid Nawwâb of Patna.

## HISTORY OF YEMEN.

## No. 1095.

fol. 170; lines 19; size  $14 \times 8$ ;  $10 \times 6$ .

كتاب التيجان

## KITÂB AT-TÎJÂN.

A history of the Himyarite Kings of Yemen, with references to the legends of early prophets from Adam to Noah.

Author: Abû Muḥammad 'Abdalmalik bin Hishâm bin Ayyûb al-Himyarî al-Ma'âfirî al-Baṣrî أبو محمد عبد الملك بن هشام بن أيوب الحميري المعافري البصري.

Beginning:—

حدثنا أبو محمد عبد الملك بن هشام عن اسد بن موسى عن أبي  
ادريس بن سنان عن جده لأمه وهب بن منبه أنه قرأ مائة و سبعين كتاباً  
مما أنزل الله تعالى على جميع الأنبياء



The author, who belonged to the tribe of Banû Ma'âfir of Yemep, and whose ancestors were natives of Baṣrah, was born in Egypt, where he settled permanently, and made himself known for his great knowledge in grammar, tribal genealogy, and history. He is the author of the well-known *Sīrat ar-Rasūl*, or history of the Prophet, which was edited and published by F. Wüstenfeld, Göttingen, 1858-60. He died in Egypt on the 13th Rabī' II, A.H. 218=A.D. 833. For further particulars of his life and works see *Mir'āt al-Janān*, fol. 142<sup>a</sup>; *Buḡyat al-Wu'āt*, fol. 250<sup>b</sup>; *Ibn Khallikān* (De Slane's translation), vol. ii, p. 128; *Dustūr al-'Ulām*, fol. 151<sup>a</sup>; *Tāj at-Ṭabaqāt*, vol. iii, part i, fol. 102<sup>b</sup>; *Iktifā' al-Qunū'*, p. 64; and Brock., vol i, p. 135.

For the contents of the work see Br. Mus. Suppl., No. 578. For other copies see Berlin, No. 9735; and *Āṣafiyah*, p. 196. See also *Hāj. Khal.*, vol. ii, p. 485.

The copy was transcribed, as stated in a note at the end, for Nawwāb Sayyid 'Alī Bilgarāmī of Ḥaidarābād.

Written in fair large Naskḥ, with occasional notes and emendations in the margins.

Dated A.H. 1328=A.D. 1910.

Scribe : أبو جلال عبد الله بن مسعود المدني السليمانى.

### No. 1096.

fol. 48; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

### القصيدۃ الحميريۃ

### AL-QAṢĪDAT AL-ḤIMYARĪYAH.

A *Qaṣidah*, in glorification of the Ḥimyarite Kings of Yemen, by Nashwān al-Ḥimyarī, with an anonymous historical commentary.

The author, whose full name is Abū Sa'id Nashwān bin Sa'id bin Nashwān al-Yamanī al-Ḥimyarī أبو سعيد نشوان بن سعيد بن نشوان اليمني, was born in A.H. 483=A.D. 1090. He traces his descent from the Ḥimyarite Kings of Yemen, whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age, a distinguished poet and the author of the *Shams al-'Ulām*, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled *Ḍiyā' al-'Ulām*. Our author made himself master of several fortresses in the highlands of Yemen, and was regarded as

the king of that part of the country. He died on Friday, the 24th Du'l-Hijjah, A.H. 573=A.D. 1178. See Yâqût, vol. vii, p. 206; Buġyat al-Wu'ât, fol. 323<sup>b</sup>; Tâj at-Tabaqât, vol. vi, part ii, fol. 142<sup>b</sup>; D. H. Müller, Sūdarabische Studien, Sitzungsberichte der K. Akademie, Band LXXXVI, Wien, 1877, p. 171; and Brock., vol. i, p. 300.

The *Qaṣīdah* begins thus:—

الامرجد و هو غير مزاح  
فاعمل لنفسك صالحا يا صاح

After the first eleven verses, the commentary begins as follows:—

هود عليه السلام بن عابر بن شالح بن ارفخشذ بن سام بن نوح بن لاثك  
[sic لامك] بن متو شالح بن اخنوخ و هو ادريس عليه السلام .....  
..... و اتفق علماء كثير من علماء السيرة ان اول مرسل بعثه الله عز و جل بعد  
نوح بشيرا و نذيرا و امينا على الارض هود عليه السلام و هو ابو العرب النح \*

The work ends with the last eleven verses of the *Qaṣīdah*. The concluding lines, written in red, run thus:—

فاسمع و عد و اعطى و خذ  
و اعمل لنفسك صالحا يا صاح

The *Qaṣīdah* was published with a German translation by A. von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt. W. F. Prideaux, Sehore, 1879.

For other copies of the *Qaṣīdah* see Br. Mus., p. 486; Br. Mus. Suppl., Nos. 584, 585, 1061, 1236; Berlin, Nos. 9736-8; Leyden, No. 670; Houtsma-Brill, No. 26; and Cairo, vol. iv, p. 311.

Written in cursive Naskh, with the headings in red. Dated the 6th Muḥarram, A.H. 1032=A.D. 1622.

Three fly-leaves at the end contain the following five poems:—

I. A poem by 'Abdassalām bin 'Abdalmalik an-Nazīlī, addressed to 'Alī bin Muḥammad Ibn Muṭair (d. A.H. 1041=A.D. 1632; see *Khulāṣat al-Aḡar*, vol. iii, p. 189) and to his son, Aḥmad Ibn Muṭair (d. A.H. 1075=A.D. 1665; see *ibid.*, vol. i, p. 252), asking if the smoking of tobacco is lawful in Islām.

Beginning :—

اقول بعد حمد الله ذي المنن  
شكرا لا ابداء في السور والعلن

II. The answer of 'Ali bin Muhammad Ibn Muṭair to the question put to him in the above poem ; composed in the same metre and with the same rhymes as the above.

Beginning :—

الحمد لله يا علامة الزمن  
و ترجمان معاني الذكر والسفن

III. The answer of Ahmad Ibn Muṭair to the same question ; composed also in the same metre and with the same rhymes.

Beginning :—

نعم جوابك يا ذا الفهم و الفطن  
ومن به يقتدا في البدر [و] الفطن

IV. Another poem by the author of the first poem, addressed to 'Ali bin Muhammad Ibn Muṭair, acknowledging his reply to the first poem and asking him other legal questions.

Beginning :—

شغيت صدري بما اوردت من حكم  
يا ابن الكرام و يا رحي و يا رحي

V. The answer of 'Ali bin Muhammad Ibn Muṭair to the questions put to him in the preceding poem ; composed in the same metre and with the same rhymes.

Beginning :—

عليك مني سلام الله ذي الكرم  
عبد السلام و رحي الله لم ترم

The last poem is dated the 5th Ṣafar, A.H. 1018=A.D. 1609.



No. 1097.

fol. 177; lines 27; size 11×7; 9×6.

الكفاية والاعلام

## AL-KIFÂYAH WA'L-I'LÂM.

The fourth and fifth *Bâb* of a rare work on the history of Yemen, from the beginning of Islam to A.H. 803=A.D. 1400, arranged according to kings or dynasties.

Author: *Shamsaddin Abu'l-Hasan 'Ali bin al-Hasan bin al-Wahhâs al-Khazraji az-Zabîdî* شمس الدين ابو الحسن علي بن الحسن بن الوهاس الخزرجي الزبيدي. He was a native of Zabîd. The author of *Al-Qabas al-Hâwî*, vol. i, fol. 140<sup>b</sup>, describes him, on the authority of 'Izzaddin Ibn Fahd (d. A.H. 921=A.D. 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing. According to Hâj. Khal., vol. ii, p. 159, he wrote three historical works on Yemen, viz., (1) a comprehensive chronicle, being a history of the Rasûlids; (2) a biographical dictionary of the eminent and learned men of Yemen; and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one). He died towards the end of A.H. 812=A.D. 1409. See *Al-Qabas al-Hâwî*, vol. i, fol. 140<sup>b</sup>; *Dustûr al-I'lâm*, fol. 42<sup>a</sup>; and Brock., vol. ii, p. 184.

On fol. 1<sup>a</sup>, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqûd al-Lu'lu'iyah fî Akhbâr ad-Dawlat ar-Rasûliyah* (which work has been published in two vols. in the Gibb Memorial Series, 1913-1918). It is identical with the corresponding portions of the copy of *Al-Kifâyah Wa'l-I'lâm fî man Waliya'l-Yaman min al-Islâm*, noticed in Leyden, No. 805.

Beginning:—

الباب الرابع في ذكر اليمن ومن ملك صنعاء و عدن وما يتعلق  
بذلك - قال علي بن الحسن الخزرجي قبله الله بالقبول اليمن قط  
مبارك عظيم الفضل ظاهر البركة وردت في فضله اخبار و آثار الحم

The entire work is divided into five *Bâb*.

This MS. contains the last two *Bâb*, each being subdivided into several *Faṣl*.

Contents:—

*Bâb* IV. History of Yemen, in ten *Faṣl*, as follows:—

I. The excellence and glories of Yemen, fol 1<sup>a</sup>.

- II. The spread of Islam in Yemen, and its Governors in the Prophet's time, fol. 4<sup>a</sup>.
- III. The Governors of Yemen in the time of the four early Caliphs, fol. 7<sup>b</sup>.
- IV. The Governors of Yemen in the time of the Umayyads fol. 9<sup>a</sup>.
- V. The Governors of Yemen in the time of the 'Abbāsids, fol. 10<sup>b</sup>.
- VI. The rise of the Qarāmiṭiyyah (an offshoot of the Shī'ah sect) in Yemen, fol. 15<sup>b</sup>.
- VII. The Amīrs of Ṣan'ā, fol. 19<sup>b</sup>.
- VIII. The Ṣulaiḥids, fol. 24<sup>a</sup>.
- IX. The rulers of Ṣan'ā after the Ṣulaiḥids, fol. 30<sup>b</sup>.
- X. The Zura'ids, fol. 35<sup>a</sup>.

*Bāb V.* History of Zabīd and of its rulers, in 12 *Faṣl*, as follows:—

- I. The foundation of the town of Zabīd; and a history of the Ziyādid dynasty, fol. 39<sup>b</sup>.
- II. The Abyssinian Kings of Yemen, fol. 42<sup>b</sup>.
- III. The Najāhids of Zabīd, fol. 46<sup>b</sup>.
- IV. The Mahdids or Banu'l-Mahdī, fol. 51<sup>b</sup>.
- V. The Ayyūbids of Yemen, fol. 58<sup>a</sup>.
- VI. The foundation of the Rasūlid dynasty, fol. 72<sup>b</sup>.
- VII. Al-Malik al-Muzaḥḥar Yūsuf, fol. 79<sup>b</sup>.
- VIII. Al-Malik al-Aḥraf 'Umar, fol. 99<sup>a</sup>.
- IX. Al-Malik al-Mu'ayyad Dā'ūd, fol. 100<sup>b</sup>.
- X. Al-Malik al-Mujāhid 'Alī, fol. 119<sup>b</sup>.
- XI. Al-Malik al-Afḍal 'Abbās, fol. 143<sup>a</sup>.
- XII. Al-Malik al-Aḥraf Ismā'il, fol. 150<sup>b</sup>.

The work ends with an elegy on Al-Malik al-Aḥraf Ismā'il, who died on the night of Saturday, the 18th Rabi' I, A.H. 803=A.D. 1400.

The elegy begins thus:—

هو الدهر كرت بالمعالى كناية

و عشت باناياب حداد نوائيه

Written in fair Naskh, with the headings in red. Fol. 2 should follow fol. 7. Foll. 1 and 149-151 are inserted by a later hand. Foll. 11<sup>a</sup>, 14<sup>b</sup>, 19<sup>b</sup>, 20<sup>b</sup>, 22<sup>a</sup>, 23<sup>b</sup>, 64<sup>a</sup>, 87<sup>a</sup>, 130<sup>a</sup>, 138<sup>b</sup>, and 139<sup>a</sup> contain short lacunae.

Dated Monday, the 27th Muḥarram, A.H. 948=A.D. 1541.

No. 1098.

fol. 95; lines 13; size  $9\frac{1}{2} \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{2}$ .

عقد اللال

## 'IQD AL-LA'ÂL.

A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A.H. 1016=A.D. 1607 to A.H. 1018=A.D. 1609.

The full title of the work, as given in the preface, is as follows:—

عقد اللال بتحقيق ما سنع في أيام ولاية جعفر پاشا من تصاريف  
الحوال \*

Author: 'Abdallâh bin Ṣalâh bin Dâ'ir داعر بن صلاح. He was a favourite and panegyrist of Ja'far Pâshâ, who superseded Sinân Pâshâ (d. A.H. 1016=A.D. 1607; see the present work, fol. 16<sup>a</sup>) in the government of Yemen, A.H. 1016=A.D. 1607. Our author is incidentally referred to in the 'Aqîlat ad-Daman, fol. 127<sup>a</sup> (No. 1099 below), where he is described as an eminent scholar and jurist of his time. The exact date of his death and particulars of his life cannot be traced.

Beginning:—

الحمد لله الذي اكرمني بحب آل عثمان الكرام الذين جعلهم الله  
سلاطين البرية وخلفاء الاسلام \*

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja'far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja'far Pâshâ. It was that work which moved him to write his.

Ja'far Pâshâ ruled in Yemen about ten years, viz., A.H. 1016-1025=A.D. 1607-1616; but the present work deals only with the first three years of his rule. The work is divided into fourteen *Faṣl*, as follows:—

- I. The excellence and virtues of Ja'far Pâshâ, fol. 3<sup>b</sup>.
- II. His appointment as Governor of Yemen, and his departure from Constantinople, fol. 4<sup>b</sup>.
- III. Arrival of Sinân Pâshâ from Ṣan'â at Ta'izz to meet Ja'far Pâshâ, and then the former's departure for the port of Mukhâ, fol. 13<sup>b</sup>.



IV. Arrival of Ja'far Pāshā from Ta'izz at San'ā, fol. 17<sup>b</sup>.

V. Ja'far Pāshā's good policy and his peace treaty with Imām Qāsim al-Mansūr-billāh, fol. 23<sup>b</sup>.

VI. The march of the royal army against the rebellious chief, Amir 'Abdarrahīm, fol. 36<sup>b</sup>.

VII. The defeat of 'Abdarrahīm in the valley of Maswar and his pursuit by the royal troops, fol. 40<sup>b</sup>.

VIII. Miscellaneous reforms introduced by Ja'far Pāshā in the government of Yemen, such as the dismissal and execution of several incompetent and oppressive officers, appointed in the time of Sinān Pāshā, etc., fol. 46<sup>b</sup>.

IX. Further pursuit of 'Abdarrahīm by the royal army in the district of Ḥajjah, fol. 52<sup>b</sup>.

X. The resistance and stubborn attitude of 'Abdarrahīm, fol. 60<sup>a</sup>.

XI. The march of the royal army in the district of Ash-Sharaf to clear it of the rebels and to restore peace to the public thoroughfares, fol. 70<sup>a</sup>.

XII. The siege of the fort Mabyan, its conquest by the royal army, and the flight of 'Abdarrahīm disguised, fol. 73<sup>a</sup>.

XIII. The conquest of the fort Kuḥlān ash-Sharaf, and the surrender of 'Abdarrahīm, who was taken as a prisoner to the court of Ja'far Pāshā in Ṣan'ā, fol. 80<sup>a</sup>.

XIV. The conquest of the districts of Ar-Rimah, Al-Isābiyah and Al-Bur'iyah, fol. 86<sup>b</sup>.

The work ends with a eulogium of Ja'far Pāshā, whose just and wise rule restored peace and prosperity to Yemen, and who is said to have been a great patron of holy and learned men.

The following colophon suggests that the present copy is the author's autograph:—

كان الفراغ من تحريره في اليوم التاسع عشر من شهر ذي القعدة  
الحرام من سنة الف وثمانين عشرة بخط مؤلفه خادم الحضرة الجعفرية  
عبد الله بن صلاح بن داعر •

Written in good Naskh, within gold and coloured ruled borders. The headings are in red.

Dated the 19th Dū'l-Qa'dah, A.H. 1018=A.D. 1609.

The title-page contains signed notes by several former owners of the MS.

No. 1099.

foll. 138; lines 38; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6$ .

تقيلة الدمن المختصر من انباء الزمن في اخبار اليمن  
 'AQÎLAT AD-DAMAN AL-MUKHTAŞAR  
 MIN ANBÂ' AZ-ZAMAN FÎ  
 AKHBÂR AL-YAMAN.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A.H. 1045=A.D. 1636.

Author: Yahyâ bin al-Husain bin al-Mû'ayyad-billâh Muḥammad bin al-Qâsim bin Muḥammad bin 'Alî aṣ-Ṣan'ânî بن يحيى بن الحسين بن المؤيد بالله محمد بن القاسم بن علي الصنعاني

Beginning:—

الحمد لله العزيز القهار الهادي الى الاعتبار والتفكر في احوال من  
 مضى من الامم الكبار في سالف الاعصار ..... وبعد فلن  
 علم التأريخ لما كان من العلوم المفيدة المشتملة على كثير من العبر العديدة  
 وقد قص الله تعالى في كتابه الكريم من اخبار من سلف في الزمن  
 القديم ورأيت اخبار قطر اليمن لم تجمع في تأريخ من تواريخ الزمن  
 استخرت الله وجمعت التواريخ التهامية والحجازية وغيرها من سائر كتب  
 التأريخ المشتملة على ذكر ما جرى في الجزيرة اليمنية ولخصت منها  
 الغرض المقصود وقيدت الفاظها والشرود وقد اشير الى طرف من سائر  
 ما جرى في غيرها من سائر الاقطار لتعلق اخبارها بهذه الديار وذلك مثل  
 ذكر ما جرى في ايام الدولة الاموية والعباسية وسائر الدول المتعاقبة على  
 الديار اليمنية لاتصال الخبر بالخبر النج \*

The author, a distinguished scholar, especially versed in Zaidi Hadîṡ, the grandson of Imâm al-Mu'ayyad-billâh (A.H. 1029-1054=A.D. 1620-1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâḍî Ahmad bin Sa'daddin (d. A.H. 1079=A.D. 1668; see Nasamat as-Sahar, vol. i, fol. 85<sup>a</sup>) and several other eminent scholars. After

completing his education, he travelled to Ṣan'ā, where he married the daughter of his uncle, 'Alī bin al-Mu'ayyad-billāh, and settled there permanently. He visited Mecca, Medina and other holy shrines several times. He died at Ṣhahārah in the month of Ṣafar, A.H. 1090=A.D. 1679. For further particulars of his life see Nasamat as-Saḥar, vol. ii, fol. 234<sup>b</sup>.

According to a note on the title-page, in the same hand as the text, the author began to compile the present work in A.H. 1065=A.D. 1655. He based it on the following authorities:—

1. *Ta'rikh al-Yaman*, by Abu'l-Ḥasan 'Alī bin Ḥasan al-Khazraǧī (d. A.H. 812=A.D. 1409).
2. *Duwal al-Islām*, by Aḍ-Ḍahabī (d. A.H. 748=A.D. 1348).
3. A continuation of the above work, by As-Sakhāwī (d. A.H. 902=A.D. 1497).
4. *Buǧyat al-Mustafid*, by Ibn ar-Rabī' (d. A.H. 944=A.D. 1537).
5. *Al-Faḍl al-Mazid 'alā Buǧyat al-Mustafid*, by the same author. See Ḥāǧ. Khal., vol. ii, p. 61.
6. *Kanz al-Akḥbār*, by Idrīs bin 'Alī (d. A.H. 714=A.D. 1314).
7. *Ta'rikh al-Khulafā'*, by As-Suyūṭī (d. A.H. 911=A.D. 1505).
8. *Ta'rikh Baǧdād*, by Khaṭīb al-Baǧdādī (d. A.H. 463=A.D. 1071).
9. *Al-Iklīl*, by Al-Hamdānī (d. A.H. 334=A.D. 945).
10. History of Mecca, by Al-Azraqī (who died about A.H. 244=A.D. 858).
11. History of Ṣan'ā, by Abu'l-'Abbās Aḥmad bin 'Abdallāh ar-Rāzī (who flourished in the fifth century of the Hijrah; see Br. Mus. Suppl., No 583).
12. *Al-Mufid fī Akḥbār Zabīd*, by 'Umārah bin 'Alī al-Yamanī (d. A.H. 569=A.D. 1174; see Ḥāǧ. Khal., vol. vi, p. 43).
13. *Rawḥ ar-Rūḥ*, by 'Isā bin Luṭfallāh al-Yamanī (d. A.H. 1048=A.D. 1638).
14. *Al-Anfās al-Yamanīyah*, by the same author. See Ṭabaq al-Ḥalwā, fol. 4<sup>a</sup>.
15. *Al-La'ālī al-Muḍīyah*, by Aḥmad ash-Sharafi (No. 1061 above).
16. *Ta'rikh ar-Ruḥaif*, history of the Zaidī Imāms, by Muḥammad bin 'Alī bin Yūsuf bin 'Alī ar-Ruḥaif (who flourished in the middle of the 10th century of the Hijrah).
17. *Al-Ḥadā'iq al-Wardīyah*, by Ḥumaid ash-Shahīd (d. A.H. 652=A.D. 1254; see the present work, fol. 63<sup>a</sup>).



18. *Tuhfat az-Zaman fi Sâdât Ahl al-Yaman*, by Husain bin 'Abdarrahmân al-Ahdal (d. A.H. 885=A.D. 1480).
19. *Ta'rikh Abi Makhramah*.
20. *Ta'rikh Al al-Mujaddal*.
21. *Ta'rikh Muslim al-Lahaji*, by Muslim bin Muḥammad bin Ja'far al-Lahaji (who lived about A.H. 544=A.D. 1150; see Berlin, No. 9664).
22. *Ta'rikh Ibn Wâdiḥ*.
23. *Ta'rikh as-Sakhâwî*, by Shamsaddin Muḥammad bin 'Abdarrahman as-Sakhâwî (d. A.H. 902=A.D. 1497).
24. *Ta'rikh at-Tabarî*, by Ibn Jarir at-Tabarî (d. A.H. 310=A.D. 923).
25. *Ta'rikh 'Abdalḥamîd*, by 'Izzaddin 'Abdalḥamîd Ibn Abil-Ḥadîd al-Anbârî (d. A.H. 656=A.D. 1258; see Nasamat as-Saḥar, vol. ii, fol. 36<sup>a</sup>).
26. *Al-Barq at-Yamânî*, by An-Nahrawâlî (d. A.H. 990=A.D. 1581).
27. *Al-I'lâm bi'a'lâm Baladallâh al-Ḥarâm*, by the same (No. 1088 above).
28. *Iqd al-La'âl*, by 'Abdallâh bin Ṣalâḥ bin Dâ'ir (No. 1098 above).
29. *Sharḥ Nahj al-Balâghah*, by Ibn Abi'l-Ḥadîd (d. A.H. 656=A.D. 1258).
30. *Sîrat al-Hâdî*, by Muḥammad al-'Abbâsî (who flourished in the middle of the 4th century of the Hijrah).
31. *Sîrat al-Manṣûr-billâh*.
32. *Sîrat al-Imâm al-Mahdî Aḥmad*.
33. *Sîrat al-Imâm Ṣalâḥaddîn*.
34. *Sîrat al-Imâm 'Alî bin Ṣalâḥaddîn*.
35. *An-Nafḥat al-'Anbariyah*, by Majdaddin al-Firûzâbâdî (d. A.H. 817=A.D. 1414). See Hâj. Khal., vol. vi, p. 369.
36. *Sîrat al-Imâm Sharaḥaddîn*.
37. *Murûj ad-Dahab*, by Al-Mas'ûdî (No. 962 above).
38. *Tajârib al-Umam*, by Ibn Miskawaih (d. A.H. 421=A.D. 1030).
39. *Khulâsat al-Wafâ*, by As-Samhûdî (No. 1092 above).
40. *Kitâb al-Ma'ârif*, by Ibn Qutaibah (No. 960 above).
41. *Sukkardân as-Sultân*, by Ibn Abi Ḥajalah at-Tilimsânî (d. A.H. 776=A.D. 1375).
42. *Husn al-Muḥâḍarah*, by As-Suyûtî (No. 1071 above).
43. *As-Sulûk lima'rifat Duwal al-Mulûk*, by Aḥmad bin 'Alî al-Maqrizî (d. A.H. 845=A.D. 1442).

Besides these sources, the author also derived material from the records of the original correspondence between Imâm Al-Muṭahhar bin Sharafaddîn and the Prime Minister of the Ottoman Sultân.

The work deals chiefly with the historical events of Yemen; but there are also entries relating to Mecca, Medina, Damascus, Bagdâd, Egypt, Constantinople and other Muslim countries. Eclipses of sun and moon, conjunction of planets, and similar phenomena are carefully chronicled. There are also many obituary notices, relating mostly to eminent and learned men of Yemen. The last event related is the expulsion of the Turks from the port of Mukhâ, in A.H. 1045=A.D. 1636, by Imâm Al-Mu'ayyad-billâh Muḥammad bin al-Qâsim (A.H. 1029-1054=A.D. 1620-1644).

Another copy of the work is noticed in Berlin, No. 9745, under the title: *كتاب أنباء الزمن في أخبار اليمن*.

The MS. was transcribed, as stated at the end, for a certain Qâḍi Wajihaddîn 'Abdarrahmân bin Yahyâ al-Ânisi.

Written in Arabian Naskh, within black and red ruled borders.

Dated Thursday, the 16th Rajab, A.H. 1199=A.D. 1785.

Scribe: *مقبل بن عبدة بن العجاج علي بن عبد الله*.

#### No. 1100.

fol. 72; lines 31-39; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{2} \times 6$ .

*طبقات العلوي وصحاف اليمن والسلوى*

### TABAQ AL-ḤALWÂ WA SHĪĤÂF AL-MANN WA'S-SALWÂ.

A general chronicle, with especial reference to Yemen, from A.H. 1046=A.D. 1636 to the month of Muḥarram, A.H. 1090=A.D. 1679.

Author: As-Sayyid Fakhraddîn 'Abdallâh bin 'Ali bin Muḥammad bin 'Abdal'âl, known as Ibn al-Wazîr as-Ṣan'ânî السيد

نضر الدين عبد الله بن علي بن محمد بن عبد آل المعروف بابن الوزير الصنعاني. He belonged to the noble family of the Banu'l-Wazîr, and flourished in the beginning of the 12th century of the Hijrah. In the Nasamat as-Saḥar, vol. ii, fol. 26<sup>a</sup>, he is described as the most accomplished poet of San'â and the author of several works. He wrote, besides the present work and those mentioned in Brock., vol. ii, p. 399, a biography of his Shaikh, Jamâladdîn Abu'l-Husain al-Ḥasan bin al-



Husain as-Ṣanʿānī (who was born in A.H. 1044=A.D. 1635 and was alive up to Muḥarram, A.H. 1114=A.D. 1703; see Nasamat as-Saḥar, vol. i, fol. 145<sup>a</sup>), entitled *نثر العبير في علامة العصر الأخير*.

Beginning:—

الحمد لله الذي وعد الذين آمنوا وعملوا الصالحات ليستخلفنهم في  
 بلاده ..... وبعد فيقول الفقير إلى مولاه العزيز القدير عبد الله  
 بن علي بن محمد بن عبد آل ابن الوزير جملة الله بملبوسى العافية  
 والتقوى النخ \*

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pāshā, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen.

The chronicle deals chiefly with the events of Yemen under three successive Imāms, viz., Al-Muʿayyad billāh Muḥammad (A.H. 1029-1054=A.D. 1620-1644); Al-Mutawakkil ʿalallāh Ismāʿīl (A.H. 1054-1087=A.D. 1644-1676); and Al-Mahdī Aḥmad bin al-Ḥasan (A.H. 1087-1093=A.D. 1676-1682). There are also entries relating to Hījāz, Syria, Mesopotamia, Egypt, Turkey and even Morocco. There are many obituary notices, relating mostly to scholars and eminent men of Yemen.

The work is divided into two *Juz*, the first of which ends on fol. 46<sup>b</sup> with A.H. 1080=A.D. 1670. The second begins with A.H. 1081=A.D. 1671 and ends with Muḥarram, A.H. 1090=A.D. 1679. The last event related is the death of Ṣāliḥ bin Muḥammad al-ʿAnsī at Ṣanʿā in the middle of Muḥarram, A.H. 1090=A.D. 1679. In a copy noticed in Br. Mus. Suppl., No. 592, the historical events are brought down to the month of Shawwāl of the same year.

For other copies see Landberg-Brill, No. 246; and ʿAsafiyah, p. 200.

The MS. was transcribed, as stated at the end, for Qāḍī Waḥīd al-Haddīn ʿAbdarrahmān bin Yaḥyā al-ʿAnīsī.

Written in Arabian Naskh, within double red-ruled borders. Foll. 23<sup>a</sup> and 24<sup>a</sup> contain short lacunae.

Dated A.H. 1199=A.D. 1785.

Scribe: مقبل بن عبدة بن العجاج علي بن عبد الله.

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A.H. 1090=A.D. 1679, by Yaḥyā bin al-Ḥusain bin al-Muʿayyad-billāh (d. A.H. 1090=A.D. 1679), entitled *Gāyat al-Amānī fī Akhbār Qutr al-yamānī*.



## HISTORY OF ARAB TRIBES.

No. 1101.

fol. 163; lines 27; size 10×7; 7×4½.

جمهرة النسب

## JAMHARAT AN-NASAB.

A rare copy of a work on the genealogy of Arab tribes; complete in two parts.

Author: Abū Muḥammad 'Alī bin Aḥmad bin Sa'īd bin Ḥazm bin Ḡālib al-Umawī al-Fārisī al-Andalusī, generally known as Ibn Ḥazm az-Zāhiri أبو محمد علي بن أحمد بن سعيد بن حزم بن غالب الأموي الظاهري. He was born in the eastern quarter of Cordova, according to Ibn Ḳhalikān (De Slane's translation), vol. ii, p. 267, on Wednesday morning, the 30th Ramaḍān, A.H. 384=A.D. 994; but Yāqūt, in the Mu'jam al-Udabā', vol. v, p. 86, records his date of birth, on the authority of Al-Jaiyānī's Kitāb al-Ḥukamā', as A.H. 383=A.D. 993. He was first a follower of the Shāfi'ī sect, but subsequently abandoned it for that of the Zāhiriyyah (founded by Dā'ūd az-Zāhiri, who died in A.H. 270=A.D. 883; see Mir'āt al-Janān, fol. 170<sup>a</sup>). He held an exalted post in the court of Al-Mu'tadd-billah Ḥishām III (A.H. 418-422=A.D. 1027-1031); but he subsequently resigned the post and devoted himself entirely to learning and study. Al-Yāfi'ī, in the Mir'āt al-Janān, fol. 260<sup>b</sup>, describes him as the most eminent scholar of his age, deeply versed in tradition, law, theology and philology, a man of noble character and some piety, a brilliant poet and the author of numerous valuable works. The number of his compositions reached, according to the Taḍkirat al-Huffāz, vol. iii, p. 342, about four hundred volumes, consisting altogether of eighty thousand folios. He was so ardent in his attacks on the learned men, who had preceded him, that hardly a single one escaped the virulence of his language. By this conduct he became an object of hostility to his contemporaries; and consequently the sovereigns of the different provinces of Spain expelled him from their states. He died on Sunday, the 27th Sha'bān, A.H. 456=A.D. 1064. For further particulars of his life and works see Yāqūt, vol. v, p. 86; Ibn Ḳhalikān (De Slane's translation), vol. ii, p. 267; Mir'āt al-Janān, fol. 260<sup>b</sup>; Taḍkirat al-Huffāz, vol. iii, p. 341; Dustūr al-I'lām, fol. 39<sup>b</sup>; and Brock., vol. i, p. 400.

Beginning:—

قال ابو محمد علي بن احمد بن سعيد بن حزم بن غالب الفارسي  
الاندلسي رحمه الله - الحمد لله مبيد كل القرون الاول و مديل الدول  
خالق الخلق باعث محمد صلى الله عليه وسلم بدين الحق اما بعد فان  
الله عز وجل قال انا خلقناكم من ذكر و انثى و جعلناكم شعوبا و قبائل  
لتعارفوا ان اكرمكم عند الله اتقاكم الخ \*

The scope of the work is thus defined by the author in the preface:—

قال على فجمعنا في كتابنا هذا تواشع ارحام قبائل العرب و تفرع  
بعضها من بعض و ذكرنا من اعيان كل قبيلة مقدارا يكون من وقف عليه  
خارجا من الجهل بالانساب و مشرفا على جمهرتها و بالله تعالى التوفيق و بدأنا  
ولد عدنان لانهم الصريح من ولد اسمعيل الذبيح بن ابراهيم الخليل رسول  
الله صلى الله عليه وسلم و لان محمدا رسول الله سيد ولد آدم عليه السلام  
من عدنان و ابتدأنا من ولد عدنان بقریش لموضعه عليه السلام منهم  
و ابتدأنا من قریش بالاقرب فالاقرب منه عليه السلام ثم الاقرب فالاقرب  
من قریش و ابتدأنا من ولد قحطان بالانصار رضى الله عنهم لانهم اولى  
الناس بذلك لتقديم الله تعالى اياهم في الفضل و لما اظهر الله عز وجل  
بايديهم من الدين و اوجب لهم بذلك حقا على كل مسلم ثم الاقرب  
فالاقرب من الانصار \*

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Šagr, the Israelites, and the Kings of ancient Persia.

Colophon:—

و قد انتهينا و الحمد لله الى ما اعان الله تعالى عليه من جمهرة  
النسب التي يحتاج الناس الى معرفتها \*

For another copy of the work see Rāmpūr, p. 633. See also Hāj Khal., vol. ii, p. 629.

Mr. S. Khudā Baksh, in his "Contribution to the History of

Islamic Civilization", has published "Extracts from Ibn Ḥazm's *Jamharatu'n-Nasab*", pp. i-xxxv.

Written in rather cursive, but distinct and scholar-like Naskh, with the headings in bold characters. Fol. 7<sup>a</sup> contains two short lacunae, marked in the margin by the word كذا.

Not dated; probably 16th century.

The title-page and four fly-leaves at the beginning contain notes by several former owners of the MS. Among the writers, the following are worth noticing:—

I. 'Abdalmalik bin 'Abdassalām bin 'Abdalḥāfiẓ Ibn Da'sain al-Umawī, who gives a long genealogical table of his descent on the fourth fly-leaf, belonged to the Banū Da'sain family of Yemen. *Ash-Shilli*, in the *'Iqd al-Jawāhir wa'd-Durar*, fol. 22<sup>b</sup>, describes him as the wonder of his age, a man well-skilled in several branches of learning and the author of a large number of works. He died at Mukhā on the 20th Rabi' I, A.H. 1006=A.D. 1597. See *Khulāṣat al-Aṣar*, vol. iii, p. 88; *'Iqd al-Jawāhir*, fol. 22<sup>b</sup>; and *Tāj at-Tabaqāt*, vol. xi, fol. 14<sup>a</sup>.

II. Ibrāhīm bin Muḥammad bin al-Ḥusain, who belonged to the Banū Sa'daddin family of Syria, was born at Damascus, and died there in A.H. 1008=A.D. 1599. See *Khulāṣat al-Aṣar*, vol. i, p. 33; and *Tāj at-Tabaqāt*, vol. xi, fol. 17<sup>b</sup>.

The title-page also contains the following note, dated A.H. 1089=A.D. 1678, by one Ḥasan bin Jābir al-Ġaffārī:—

الحمد لله رب العالمين من منن الله وله الحمد على عبده وابن  
عبد ربه الفقير اليه حسن بن جابر الغفاري ومن الله تعالى بالشراء  
الصحيح ..... بتاريخ شهر جمادي الاولى سنة تسع وثمانين  
والف \*

The third fly-leaf contains a note, relating to the settlement of a financial dispute between 'Abdallāh bin Ibrāhīm and Khwājah 'Alī, dated Tuesday, the 2nd Sha'bān, A.H. 998=A.D. 1590.

The fourth fly-leaf contains a short biographical notice and genealogical table of Muḥammad bin 'Alī bin Muḥammad, called Ṣāhib Mirbāt (d. A.H. 653=A.D. 1255; see *Al-Mashra' ar-Rawī*, vol. i, part. ii, fol. 346<sup>b</sup>).



## No. 1102.

fol. 80; lines 16; size  $12\frac{1}{4} \times 8\frac{1}{4}$ ;  $9\frac{1}{4} \times 5$ .

The Same.

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banū Mālik bin Kinānah. It corresponds with foll. 1-71 of the preceding copy.

Written in fair Naskh, but not free from clerical errors. Not dated; apparently a modern copy.

## No. 1103.

fol. 249; lines 21; size  $9 \times 6$ ;  $8 \times 5$ .

سيرة عنترة بن شداد

## SĪRAT 'ANTARAH BIN SHADDĀD.

The life and adventures of 'Antarah bin Shaddād, the well-known poet and hero of the tribe of 'Abs, who died in A.D. 615; complete in eight separate volumes.

The author's name is not known.

## Vol. I.

Beginning:—

الحمد لله الكريم المزان المنعم بالجوود والمنة و الاحسان الموصوف

بالكمال و القدرة و السلطان النعم \*

The work has two recensions. The original one, which is in thirty-two volumes, was twice printed in Cairo, viz., A.H. 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Bairut, 1871. The first four parts of the latter version were translated into English by T. Hamilton, London, 1820. See Brock., vol. ii, p. 62; and Iktifā'al-Qunū', p. 289.

For other copies see Berlin, Nos. 9123-35; Br. Mus., pp. 319-324, 663-665, 697; Paris, No. 3688; München, No. 620; Wien, No. 783; Būhār, Nos. 37-47; and Leyden, No. 2562.

Written in cursive Naskh, within double red-ruled borders. Dated the 15th Ramaḍān, A.H. 1269=A.D. 1851.

Scribe: احمد بن ابراهيم.

## No. 1104.

fol. 309 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

و صلى الله على سيدنا محمد و على آله و صحبه و سلم قال الراوي  
لهذا الكلام العجيب و الامر المطرب الغريب بعد الصلوة على النبي  
الحبيب فبينما هم كذلك و اذا باقطار البر قد تدكدكت النخ \*

Written in the same hand.

## No. 1105.

fol. 209 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning :—

قال فلما اراد عنتر يسير معهم فانا اليه صديقه النخ \*

Written in the same hand.

## No. 1106.

fol. 288 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work.

Beginning :—

و صلى الله ..... قال نجد بن هشام الراوي لهذا الكلام فعند  
ذلك سار الربيع طالب رفقاءه النخ \*

Written in the same hand.

Dated the 26th Du'l-Hijjah, A.H. 1269=A.D. 1851.

No. 1107.

fol. 270; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work.

Beginning:—

و صلى الله على سيدنا ..... قال الراوي فعندها .....  
 قال يا مولاي ها انت ترى قبائل العرب و من قد اجتمع من كل برز  
 سبب النجم \*

Written in the same hand.

No. 1108.

fol. 280; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work.

Beginning:—

و صلى الله على سيدنا ..... قال الراوي و اذا بغيرة  
 طلعت بين ايديهم من ناحية العراق فقال غنتر لعروة ارسل واحدا من  
 رجالك يأتينا بخبر هذه الغيرة النجم \*

Written in the same hand.



## No. 1109.

fol. 287 ; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work.

Beginning :—

قال الراوي و قد اتاني من يريحنى منه من وجهه الاسود و كان  
ذلك احب الى من ذلك العبد الاسود الخ \*

Written in the same hand.

## No. 1110.

fol. 223 ; lines and size same as above.

The Same.

Vol. VIII.

The eighth volume of the same work.

Beginning :—

قال الراوي ثم ففر الى بين الصفيين و اشتهريين الفريقين و نادى  
يا لعيس و عدنان الخ \*

The colophon runs thus :—

قال الراوي و لقد رأيت في سير الاولين و اخبار المتقدمين فلم اجد  
في السير احسن من سيرة عفترو و لا اغرب منها لانها حوت جميع الفنون  
و لم يسمع مثلها احد في الروم و لا في العجم ..... هذا ما انتهى  
اليها من سيرة عفترو بن شداد \*

Written in the same hand.

## No. IIII.

fol. 106; lines 25; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

(A MS. containing two separate works, bound together.)

fol. 2<sup>b</sup>-77<sup>b</sup>.

I.

احاديث هوازن و غطفان

# AḤĀDĪṢ HAWĀZIN WA ĠATAFĀN.

A work containing the story relating to the war between the tribes Hawāzin and Ġatafān and their clans, 'Abs and Dubyān.

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muḥammad bin Ishāq (d. A.H. 151 = A.D. 768).

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitāb al-Iklīl*:—

بسم الله الرحمن الرحيم و على الله سيدنا محمد و آله و صحبه  
و سلم و بعد فهذا كتاب الاكليل الجامع لخبار كثير من العرب و وقايعها  
و اشعارها كزهير ابن جذيمة و النعمان بن المنذر و عنترة بن شداد وغيرهم  
من مشاهير العرب الخ \*

The *Kitāb al-Iklīl* is a great work on the history of Yemen, by Abū Muḥammad Ḥasan Ibn al-Ḥā'ik al-Hamdānī (d. A.H. 334 = A.D. 945). According to Ḥāj. Khal., vol. i, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his *Südarabische Studien, Sitzungsberichte der K. Akademie*, Band LXXXVI, Wien, 1877, pp. 112-114. The eighth and the tenth volumes of *Al-Iklīl* are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77<sup>b</sup>):—

تمت احاديث هوازن و غطفان و الدرع و الوهان و عيس و ذبيان  
باتم رواية و اكمل حكاية بحمد الله و عونہ \*

The story begins with an account of the children of Zuhair bin Judaimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmī chief of Ḥirah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at

Hirah. When Shās returns home, a man, named Sa'labah bin A'raj al-Ġanawī, kills him in the way. This becomes a signal for a prolonged war between the tribes Ġaṭafān and Hawāzin, to which Shās and his murderer belonged, respectively.

The main headings contained in the work are as follows:—

- Fol. 4<sup>b</sup>. مشاورۃ زهير بن جذيمة لاولاده و تزويجها لنعمان  
 Fol. 11<sup>a</sup>. خبر مقتل شاس بن زهير بن جذيمة  
 Fol. 28<sup>a</sup>. خبر مقتل خالد بن جعفر  
 Fol. 34<sup>a</sup>. خبر مقتل الحارث بن ظالم  
 Fol. 35<sup>b</sup>. خبر مقتل الجندب بن النكا  
 Fol. 59<sup>b</sup>. حديث الاوس والخزرج وما كان من سعيهم في الصلح بين عيس و ذبيان

- Fol. 60<sup>a</sup>. خبر مقتل مالك بن بدر الفزاري  
 Fol. 61<sup>a</sup>. حديث يوم العقبة وما كان فيه من القول  
 Fol. 63<sup>a</sup>. اخبار عنترة بن عمرو بن شداد العنسي مع بني فزارة

No other copy of the work is known.

Written in Arabian Naskh, with the headings in a large and thick character.

Dated Saturday, the 26th Shawwāl, A.H. 1031=A.D. 1622.

fol. 78<sup>a</sup>–106<sup>b</sup>.

II.

حديث الحرقه ابنة النعمان

## ḤADĪṢ AL-ḤURAQAH IBNAT AN-NU'MÂN.

A work containing the story relating to the war between the tribe Banû Shaibân and the Persian King Nūshirawân for the princess Al-Huraqah, the daughter of Nu'mân bin al-Mundir, the last Lakhmî chief of Hirah.

The author's name is not known. His principal authority is Bishr bin Marwân al-Asadî.

Beginning:—

حدثنا بشر بن مروان الاسدي قال حدثنا ذريب بن ذافع التميمي

قال كان النعمان بن المنذر بن ماء السماء ملكا من ملوك لخم الن \*

The narrative begins with an account of the princess, Al-Huraqah, whose father was asked by the King Nūshirawân to give her to him in marriage. On being refused, Nūshirawân proclaims a war against him and invades his land. After the decay of her



father's power, the princess escapes and seeks the protection of Banū Shāibān, who defend her heroically and fight a series of battles with the Persian army.

The colophon reads thus:—

تمت حديث الحقبة ابنة النعمان وما جرى في الكرب بين  
كسرى و بني شيبان من اجلها بحمد الله و منه و فضله و كرمه نهار الجمعة  
لاربعة و عشرين ليلة خلت من شهر ذي القعدة الحرام احد شهر سنة  
احد و ثلثين بعد الالف من هجرة رسول الله صلى الله عليه و سلم \*

The work has been printed in Bombay, A.H. 1305, under the title:

كتاب حرب بني شيبان مع كسرى افوشيروان في شان الحقبة ابنة  
النعمان بن المفضل بن ماء السماء \*

Written in the same hand as the above.

Dated Friday, the 24th Du'l-Qa'dah, A.H. 1031=A.D. 1622.

Foll. 1<sup>a</sup>-2<sup>a</sup> contain a poem by a certain Ibrāhīm bin Mas'ūd, addressed to his son, Abū Bakr, advising him to pay attention to learning.

Beginning:—

تَفَتَّ فَرَادَكَ الْيَّامُ فَنَّا  
و تَفَتَّتْ جِسْمَكَ السَّاعَاتُ نَحْنًا

The poem consists altogether of 112 verses, as stated in the following lines at the end:—

و قد اردتها ستاحسانا  
و كانت قبل ذا مائة وستا

A copy of the poem is noticed in Berlin, No. 5229/7.

## APPENDIX TO HISTORY.

No. 1112.

foll. 32; lines 15; size  $8 \times 4\frac{1}{4}$ ;  $6\frac{1}{2} \times 3$ 

كشف الصلصلة عن وصف الزلزله

KASHF AŞ-ŞALŞALAH 'AN WAŞF  
AZ-ZALZALAH.

A short treatise containing a chronological account of some important earthquakes, from the earliest times down to the author's age.

Author: Jalâladdîn Abu'l-Faḍl 'Abdarraḥmân bin Abî Bakr as-Suyûtî (جلال الدين ابو الفضل عبد الرحمن بين ابى بكر السيوطي A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

الحمد لله والشكر له والصلوة والسلام على خير نبي ارسله - هذه

فوائد مفصلة سميتها كشف الصلصلة عن وصف الزلزله الخ •

For the contents of the work see Berlin, No. 1433. For other copies see Goth., No. 669; Paris, No. 4658; and Āṣafiyyah, p. 206. See also Hâj., Kh̲al., vol. v, p. 208; and Brock., vol. ii, p., 147.

Written in fair Naskh, within coloured ruled borders. The headings are in red.

Not dated; probably 18th century.

No. 1113.

foll. 61; lines 15; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

الوسائل الى معرفة الاوائل

## AL-WASÂ'IL ILÂ MA'RIFAT AL-AWÂ'IL.

A collection of historical notices relating to the *Awâ'il*, i.e., to the origin of things, and to the persons who originated certain customs, practices, or arts.

By the author of the preceding work.

Beginning:—

الحمد لله الاول فليس له آخر و اشهد ان لا اله الا الله وحده لا شريك له ..... و بعد فيذا كتاب لطيف جامع للارائل لخصت فيه كتاب الارائل للعسكري و زدت عليه اضعافه و رتبته ترتيبا سهلا الخ \*

The author tells us here that the work is really an abridgment of the *Kitāb al-Awā'il* of Abūl Hilāl Ḥasan bin 'Abdallāh al-'Askari (d. A.H. 395=A.D. 1005), to which he himself added considerable new material.

For the contents of the work see Berlin, No. 9369. For other copies see München, No. 467; Goth., No. 1551; Leyden, Nos. 851, 2409; and Būhār, No. 456. See also Ḥāḡ. Khal., vol. vi, p. 435; and Brock., vol. ii, p. 158.

Written in fair Naskh, within coloured ruled borders. The headings are in red. Short lacunae are found on foll. 39<sup>a</sup>, 44<sup>b</sup>, 48<sup>b</sup>, 57<sup>a</sup> and 61<sup>a</sup>.

Not dated; probably 18th century.

#### No. 1114.

foll. 52; lines 15; size 8½ × 6; 6 × 3½.

مخاضة الارائل و مسامرة الاوخر

### MUHĀḌARAT AL-AWĀ'IL WA MUSĀMARAT AL-AWĀKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged edition of the preceding work.

Author: 'Alā'addin 'Alī Dādah bin Muṣṭafā al-Būsnawī, commonly called Shaikh at-Turbah مصطفیٰ البوسنوي علاء الدين علي داداه بن مصطفى التورباه. He was born at Mustār, in the province of Bosnia. After being educated, he attached himself to the company of Shaikh Muṣliḥaddin bin Nūraddin al-Khalwatī, who died at the time of the conquest of the fort Sigatwār by Sultān Sulaimān I (A.H. 926-974=A.D. 1520-1566), and was buried close to that fort. Our author, having devoted himself to the service of the shrine of that Shaikh, received the title of *Shaikh at-Turbah*. Subsequently,



he attained much fame as a great saint. He died in the fort Şûlnîq, A.H. 1007=A.D. 1598. See *Khulâsat al-Aṣḡar*, vol. iii, p. 200; Brock\*, vol. ii, p. 427; and *Iktifâ' al-Qunû'*, p. 377.

Beginning:—

باسم الاول و الآخر و الباطن و الظاهر ..... اما بعد  
 فلما اطلعت على كتاب لطيف في معرفة الاوائل للامام الحبر الهمام  
 و العالم المتقن الفهم استاذ المتأخرين خاتم المجتهدين جلال الملة والدين  
 عبد الرحمن السيوطى تغمده الله تعالى برحمته لخصته بحدف اسانيد  
 الاخبار و الزوائد و التكرار و اسماء الكتب المنقولة عنها بذاء على الاصل  
 و تسهيلا للضبط و القل و زدت في كتابى هذا من الاخبار و الآثار من  
 متعلقات الاوائل و الاواخر مثله بل ازيد و اضعف النح •

The work is divided into two *Qism*, the first being subdivided into 37, and the second into 4 *Faṣl*. The present incomplete copy consists of only the first twelve *Faṣl* of the first *Qism*.

For other copies see Wien, No. 822; Leyden, No. 852; Berlin, No. 9371; Paris, No. 2079; Alger, No. 1566; Cairo, vol. v, p. 131; Nûr 'Uṣmāniyah, Nos. 4132-7; and Kōpr., No. 1381. See also Hāj. Khal., vol. v, p. 416.

The work has been twice printed, viz., Bûlâq, A.H. 1300, and Cairo, A.H. 1311.

Written in cursive Naskh.

Not dated; probably 19th century.

## TRAVEL.

No. 1115.

fol. 26; lines 23; size 8×6; 6×4.

رحلة الحبشة

## RIHLAT AL-HABASHAH.

An account of the author's journey from Shahârah (a town in Yemen) to Abyssinia.

The author's name is not mentioned in the text; but in the *Nasamat as-Saḥar*, vol. i, fol. 163<sup>b</sup>, he is said to be Qâḍī Sharafaddīn al-Ḥasan bin Aḥmad al-Ḥaimī ash-Shabbāmī قاضي شرف الدين الحسن بن احمد الحيمي الشبامي. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of San'â, and highly influential in the court of Imâm Al-Mutawakkil-'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), who deputed him as his envoy to the court of Fâsiddâs, the King of Abyssinia. Our author left the fort of Shahârah, as he states on fol. 5<sup>a</sup>, on the 1st of Jumâdâ II, A.H. 1057=A.D. 1647. He journeyed *viâ* Bilul, and entered the capital of Abyssinia on Friday, the last day of Safar, A.H. 1058=A.D. 1648. He stayed there about nine months; set out on his return journey *viâ* Massawa towards the end of Du'l-Qa'dah, A.H. 1058=A.D. 1648, and reached Yemen on the 4th of Rabi' I, A.H. 1059=A.D. 1649. He died at Kawkabân, where he held the post of Qâḍī, on the 12th Dul'-Ḥijjah, A.H. 1071=A.D. 1660. See *Tabaq al-Ḥalwâ*, fol. 22<sup>a</sup>; *Nasamat as-Saḥar*, vol. i, fol. 163<sup>b</sup>; *Khulâsat al-Aṣar*, vol. ii, p. 16; and Brock., vol. ii, p. 402.

Beginning:—

الحمد لله على ما آتانا من الايمان والتقوى .....  
 و بعد فانه سألنى من وجه الى امل الاسعاف و امرنى من لا تسعنى  
 مخالفته على طريقة المطابقة و الانصاف ان اصف له ما ينبغي مذكرته  
 من سفرنا الى الديار الحبشية و اتصالنا بملك الفرقة النصرانية و العلة  
 المسيحية عن امر مولانا امير المؤمنين ..... المتوكل على الله  
 رب العالمين اسمعيل بن امير المؤمنين المنصور بالله الخ \*

The work, as stated here, was written at the instance of the aforesaid Imâm al-Mutawakkil-'alallâh.

Contents:—

The author's departure from *Shahârah*, fol. 4<sup>a</sup>.

His arrival at *Mukhâ*, fol. 4<sup>b</sup>.

Account of the port of Bilul and the tribes that lived in its neighbourhood, fol. 5<sup>a</sup>.

The author's recitation of *Khuṭbah* in the name of Imâm Al-Mutawakkil-'alallâh at Bilul; his departure from Bilul and journey through the tribal land, fol. 5<sup>b</sup>.

Account of the tribe *Qâlah*, fol. 6<sup>a</sup>.

Description of a river in the land of the tribe *Falâsah*, fol. 11<sup>b</sup>.

Description of a Muslim town situated close to the capital of the King of Abyssinia, fol. 12<sup>a</sup>.

The author's arrival in the capital of the King of Abyssinia, fol. 12<sup>b</sup>.

Description of royal palaces, the attire of the King and his courtiers, etc., fol. 13<sup>a</sup>.

The politeness and hospitality of the King of Abyssinia, fol. 13<sup>b</sup>.

The author's private interview with the King of Abyssinia, fol. 14<sup>a</sup>.

The arrival of a Turkish envoy in the capital of Abyssinia, presumably to spy on the author, fol. 14<sup>b</sup>.

The author's request for the permission of the King of Abyssinia to return home *viâ* Massawa, fol. 15<sup>a</sup>.

The first accident of fire in the author's camp in the capital of Abyssinia, fol. 16<sup>a</sup>.

The period of the rainy season in Abyssinia, and peculiar products of nature and art, fol. 16<sup>b</sup>.

Account of *Abuna* (Archbishop), who was then interned by the King of Abyssinia, fol. 17<sup>a</sup>.

Another accident of fire in the author's camp, fol. 17<sup>b</sup>.

Some dreams of the author foreboding his departure from Abyssinia, fol. 19<sup>b</sup>.

The author's departure from the capital of Abyssinia for his return journey, fol. 22<sup>b</sup>.

Outrageous attitude of some Christian tribes on the way to Massawa, fol. 23<sup>b</sup>.

The help of the Turkish army and the author's safe arrival at Massawa, fol. 24<sup>b</sup>.

The author's sailing from the port of Massawa and his arrival at Loheia, fol. 25<sup>b</sup>.



The work ends thus:—

وههنا ينتهي ما اردناه و ينقضى ما اردناه و الحمد لله الذي بنعمته  
تتم الصالحات و بفضلہ تدرك الارادات و نصلي على نبيه و على آله افضل  
الصلوات و نسلم عليهم اجمعين من يومنا هذا الى يوم الدين \*

Written in fair Naskh, with the headings in the margins.

Dated Sunday, the 7th Jumâdâ II, A.H. 1095=A.D. 1684.

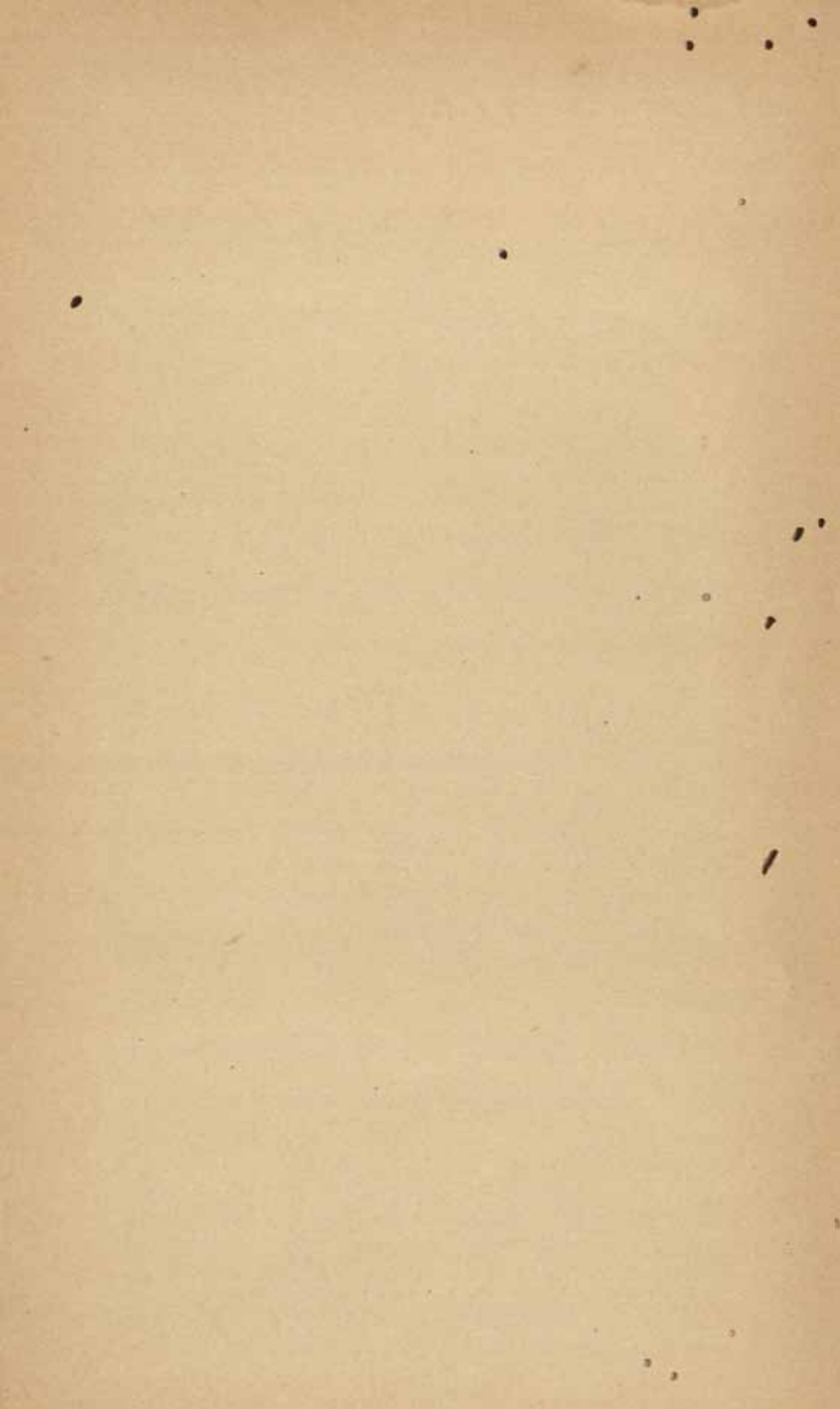
Scribe: احمد بن عبد الله بن احمد بن عبد الله بن محمد بن  
عبد الله بن علي بن ابراهيم \*

The title-page contains a poem, in praise of the work, by Ismâ'il bin Ibrâhîm bin Yaḥyâ al-Jahhâfi (d. A.H. 1097=A.D. 1686; see *Khulâsat al-Aṣar*, vol. i, p. 404). The poem begins thus:—

اسم سرح طرفک في ذي الجنان  
وزد کوثر الطرف عذب المعاني

Four fly-leaves, at the end, contain miscellaneous notes and extracts from various other sources.

A seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860, is found at the end.





CATALOGUED.

MS. 2578

N.C.



*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.

B. B., 142, N. DELHI.

5416